



church and school of wicca

Gavin & Yvonne Frost

Table of Contents

1

Introducing the Craft of the Wise

2

Basic Precepts

3

Freeing the Mind

4

The Standard Services

5

Initiation & Fertility Services

6

The Measure, Sacred Tools and Equipment

7

Songs, Prayers, & Incantations

8

Perils and Precautions

9

Joining, Forming, and Running a Coven

10

Healing

11

Expanding Your Awareness

12

Prediction

13

Harmony

14

15

Introducing the Craft of the Wise



© School of Wicca

July, 1983

Revised March 1991

WELCOME

You have been accepted into the School of Wicca, and you are on the threshold of the most exciting experience of your life! Yvonne and I have been practicing the Craft for a total of more than fifty years. Above all else, it has given us a beautiful continuing sense of contentment in our lives. We are happy within ourselves and happy with others. We don't go into shock at the thought of life's problems, because we now understand why problems come and how people can actually benefit from facing them.

We know that through the Craft YOU CAN FIND WHAT YOU SEEK. Of course you must first learn how, and that is the purpose of this course. From our own experiences we can teach you about other levels of reality and other ways of living. We have been to the mountaintop, and we'll show you our path, which is an easier path through life that opens the doors to awareness in your mind.

RENEW OR DIE

With every day that passes, you write a new chapter in the story of your life. If today's chapter is the simple statement,

"TODAY WAS JUST LIKE YESTERDAY"

it is time to make a change. You alone can write the unique story that is your life, and you alone can make it into a tale of growth, development, and fulfillment. Sure, you can choose to write chapters that just drearily repeat themselves; each of us is entitled to that choice. It is not the only choice, though. Another choice is available to you--the choice to take control of your life and make changes happen.

YOUR CHURCH AND SCHOOL

The Church and School is a democratic organization. We regularly survey students for ideas and suggestions, and your letters and complaints appear in the pages of 'Survival', the Church's bi-monthly news magazine.

The belief system of the Church and School is based not on one tradition but on a composite system of religious and magical beliefs that rests firmly on five supports. The system has Celtic undertones just because of our personal heritage, but other ethnic flavors are apparent as well. The five supports are:

1. The old masters and new texts: Literally thousands of old texts have been studied by at least 50,000 of our students in all parts of the world. People in our groups can read hieroglyphics, cuneiform, ogham, and other ancient scripts. We have people who are acknowledged experts in biblical lore and in Judaism. In modern languages too we are second to none. For instance, it may surprise some that two of the most important languages in studying the Celts are not Irish and Welsh but Czechoslovakian and French. Each lecture has attached its own English bibliography so that, if you like, you can do your own research.

2. Modern experimental work: With hundreds of new students joining each month, we are able to research different ways. We do not believe that our path is the only path. Instead we encourage you to experiment and TELL US THE RESULTS, so that the course can be improved. An example: Many pagans and so-called Wiccans have criticized our system of casting circles. It might interest you to know that our method is the result of over 6,000--yes, 6,000--trials. It may not be perfect, but we reject the criticism of those who haven't honestly tried our way.

3. Research into modern remnants of primitive cultures: Especially Native American, though also Eskimo, Hopi, Australian Aborigine, Brazilian rain forest cultures, and those of New Guinea. This is an ever-expanding area, as is the newer science of social anthropology which forms the basis for parts of the course.

4. Family Traditions: Many pagan 'families' and Wiccan traditions seem to gather around single leaders who claim to have a tradition passed down from generation to generation. Sometimes in these traditions you can see where the information came from and also see the huge gaps in theology and practice that resulted. Gavin's own fragmentary family tradition was passed down in South Wales. His great-great-grandfather was deported to Australia with the famous Welsh healer Dr Price, but both were pardoned by Queen Victoria. How much farther back the tradition goes is unknown, but that matters little now. Only small portions of the tradition remain in the course, because it was simply too chauvinistic to pass muster in today's society. The Church is not a dinosaur, unable to adapt; it is a vital, changing, dynamic entity.

5. Students and other Wiccans and Pagans: Gradually the School has been discovered by other pagans and Wiccans who want more from their religion than a chance to get laid, or dancing in the dewy grass, or substituting a female for a male deity. These people have done their own experimenting, and many share results with us so that all students can benefit from their experience.

In the past we have been denigrated for running a correspondence course. "In-person teaching is better" seems to be a folk myth of the Community--and myth is the correct term. If you are fortunate enough to find an excellent teacher, one who knows as much as we and our student body do, then it may approach the quality of teaching we give; but it never equals it, and it always costs more. The costs of in-person teaching are often concealed as travel or work or food or buying supplies, but they are real costs nevertheless. Also the ego is always in the way. It takes years to learn a path if the teacher dribbles out information to keep the students around. (It is interesting to note that many present-day American Craft leaders started with the School of Wicca.)

This course has no ego. Of itself it is neither male- nor female-chauvinistic. The guru, if you will, is the lectures themselves. You can use it, you can burn it, you can mutilate it; but like a true deity it doesn't care. You can use the guru when you want to, not at the guru's convenience. You can reread the instructions if a point is obscure. You never need expose yourself to teasing for asking the too-obvious question. You get more than one chance to grasp the ideas.

WITCHCRAFT

Once upon a time in the future, there will be a package of religious beliefs that is non-threatening and that encourages everyone to develop every physical, mental, and psychic talent to its full potential. People of both genders will be equal partners, each supplying their own abilities to ongoing partnerships based on mutual trust, understanding, and kindness. These people will exist in small tribes or kin-groups. They will not be couples alone against a complicated world. Their lives will be in control. They will not feel themselves powerless in the face of government or church directives. There will be no ranks; all will live in harmony together. This will come to pass because, as the world grows more complex, people will need to band together and exert all their efforts to live in serenity.

It has been said that such a world and such a religious structure existed in time long ago, and that our memories of it prompt such fantasies as those of

Camelot. We all yearn to live in our own Camelot.

Every human being has many untapped powers, both mental and psychic. Long ago, the people who tapped those powers were persecuted by authority figures because they represented a threat to the established order. They were labeled 'Witches'. In some small part, we hope that their martyrdom will result in the new world order that we all devoutly hope for. Through this course you will learn to develop all your abilities. You will meet others of similar persuasion and gain many new and lasting friends. You are part of the vanguard of the new/old religion of the future.

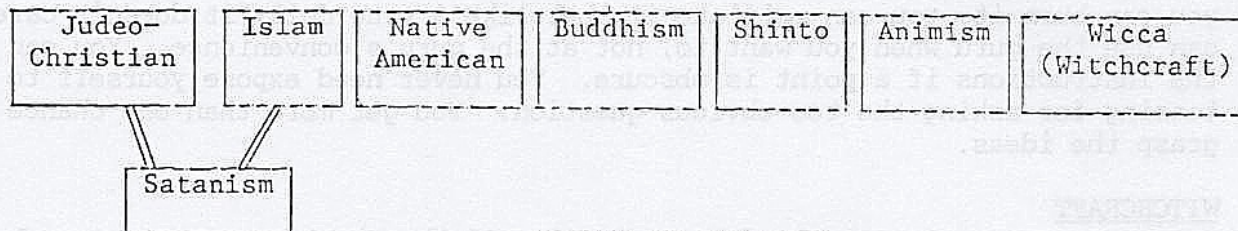
We are Celtic Witches. We find our roots in the seven Celtic homelands, drawing on ancient Irish, Welsh, Scottish, and Breton writings for our beliefs. In this course we have tried not to show our bias (which is toward balance between male and female) or to insist overly on any specific god or goddess names. If you are a feminist or find your roots in (for instance) Africa, this course will still work for you; though you should use your own god-ess¹ names and in responding to questionnaires should bias your answers to your beliefs and heritage. Over the past twenty years we have learned innumerable secrets from our world-wide student body. That knowledge is constantly being added to the course. The revision dates of each lecture show how current the material is.

In actual volume the course offers more than twice the material contained in the first course, offered in 1968. That increase in volume does not tell the whole story; for the course material itself constantly improves as thousands of students find better ways to practice their religion.

WITCHES ARE NOT SATANISTS

Let it be clearly understood that the Judeo-Christian system of belief has its cast of characters. Among these is Satan, or "the Devil," a concept not to be found outside Judeo-Christianity and Islam. The Craft has its cast of characters: various names for the male and the female aspects of the Godhead, which we do not limit by applying an arbitrary name.

The only way to Satanism, therefore, is as shown in the figure: through Judeo-Christianity or Islam.



ROUTES TO SATANISM

Many persons reared in Christianity have realized that it is a suppressive system, and have felt the urge to revolt against it. One of the forms such revolts have taken is Satanism, which amounts--when all is said and done--to a thumbing of the nose at Christianity. Of course we in the Craft regard this as a sick and childish way of expressing emotions. The problem is that Christian leaders have tended in their chronic fury of condemnation to lump any and every form of belief under the heading 'bad guys.' They have applied the same

¹'God-ess' is our convenient shorthand that avoids the more cumbersome 'god or goddess'.

vilification and the same terminology not only to the renegades within their own system, Christians gone sour, but also to us in the Craft.

WITCHCRAFT IS REAL

In the middle of the 1964 rainy season, on Queen Elizabeth's birthday, it suddenly stopped raining in Addis Ababa, Ethiopia. It had rained every day for two weeks before that day, and it rained every day for two weeks afterward-- but on the Queen's birthday not a drop of water fell from the sky. John Russell, the British ambassador, had paid a local Witch the equivalent of three U.S. dollars to keep rain off the royal birthday party!

Modern Witchcraft traces its practice to the oldest religion on Earth. Anthropologist Dr. Margaret Murray says she has traced the Craft back far beyond the beginnings of Christianity to prehistoric worship of the fertile Great Mother, the oldest of all ancient deities, and of the Horned God, the most ancient symbol of power. The cave paintings in Altamira, Spain (the most ancient works of art known) depict rituals that we still do today.

For tens of thousands of generations, Craft members have treated illnesses, warded off bad luck, and brought good luck to their families, their villages, and themselves. The religion was driven underground and suppressed, yet such were its truths that they lived through the suppression and have now re-emerged, tested in the fire of adversity.

Witches believe men and women should live free of guilt and full of joy, in harmony with other humans and with nature. Our purpose is to seek wisdom and to harm none. The strength of the Craft comes not only from a realistic life philosophy, but also from what many modern Wiccans call THE FORCE, psychic power which each person has within himself/herself and which can be used to heal, to ward off evil, to benefit humankind and ourselves as individuals. We spend our lives searching for greater wisdom to utilize that power for good.

The existence of that psychic power and awareness is proven by the fact that IT WORKS every bit as effectively today as it did 10,000 years ago. As you go through this course, you will develop your own innate powers and will have experiences similar to those described here.

In 1952 CLAIRVOYANT Jeanne Dixon accurately predicted 'a young blue-eyed man with a shock of brown hair would be elected president in 1960 and would be assassinated while in office.' John Kennedy's funeral mass was said in the same church where Ms Dixon had her vision.

In a closely supervised 1974 demonstration in London, TELEPATH Uri Geller deflected a needle on a Geiger counter with psychic power; and--much to the annoyance of the hotel--at a meeting he bent or broke over 200 room keys.

Dutch PSYCHOMETRIST Peter Hurkos 'knows' things about people when he touches objects that belong to them. Hurkos' special talents were used by police in their search for the Boston Strangler and the murderers of Sharon Tate.

In the United States, Professor J. B. Rhine, Director of the Parapsychology Department at Duke University, and later Executive Director of the Foundation for Research on the Nature of Man, tested and proved the existence of TELEPATHY, CLAIRVOYANCE, PRECOGNITION, and PSYCHOKINESIS in strictly controlled laboratory conditions.

French physiologist Charles Richet, Nobel Prize winner in 1915, proved that some people can reproduce drawings sealed in envelopes even though they have never seen those drawings with their 'physical' eyes.

Soviet scientists Semyon and Valentina Kirlian developed a special photographic process which proves that animals and plants (people, too!) are surrounded by haloes (AURAS). One such photograph revealed a ghostlike aura in

the area where part of a plant's leaf had been cut off. In 1968 six Soviet scientists suggested that living organisms have not only a physical body, but also a 'bioplasmic' body. Craft members have been saying precisely that for centuries.

We Frosts and our students have had much success in demonstrating the truth of psychic power. In one of our most fondly remembered healing experiments, skeptics from a Methodist congregation in Missouri volunteered to prove 'it couldn't be done.' Their plan backfired. Directed by Gavin and Yvonne, they cured three out of four cases of illness selected at random from that same Methodist congregation. One of the cases was a horse; its religious affiliation could not be determined.

STUDENT SUCCESS WITH WITCHCRAFT

During the past two decades we Frosts have taught nearly 200,000 students Witchcraft. Over 20,000 have completed the course, and many have continued in the master's degree program. Below are representative comments the students have made about the changes the Craft has wrought in their lives.

HEALING

"I have made several (medicine) bags and they work. I have had a number of people thank me from the results they had. I have had problems with my knees lately. I made myself a medicine bag and used it. It had great results. I also made one for diabetes for a friend. She claims it works wonders."

"There is no dis-ease that cannot be cured by the mind/spirit combination. This combined with the natural herbs cannot fail to restore good health. My new sister-in-law had cancer in both lungs, her abdomen, bones and lymph system. The allopathic doctor gave her at the most three months to live. I stepped in with a Wiccan diet, Wiccan beliefs and one hell of a hope that I could help her. That was almost five months ago. Last month she had a complete checkup, including X-rays, by the same doctor who now says she has only one small tumor in one lung. The doctor calls it 'spontaneous remission'. I thank you for opening my eyes and showing me the way."

PROTECTION

"I have learned to protect myself, my property and my loved ones from evil influences and disasters. I feel so much more relaxed and sure now."

SEXUAL FREEDOM

"The Christian Church(es) force marriage on their followers by teaching that you must be married for sex not to be a sin. The Wicca way is so much more natural and realistic."

"If we had apprehensions or hangups about sex, this course has removed them by putting sex in its right perspective..."

INNER PEACE

"I feel a peace I never knew before. Everything about my life is beginning to make sense to me. . .I no longer feel lost, or scared or empty."

"The one thing I'm most grateful for is final freedom from guilt."

PREDICTION

"My son had been hospitalized and I was short on cash. Well, I had a dream about a lot of turtles. . .to me turtles are good fortune--the turtle gets ahead by sticking his neck out. . .The next day I had to go to the drugstore. While

there I bought five instant lottery tickets. Three of the five tickets were winners. Then I got home and had received a check in the mail in the amount of \$800. Also a store I deal with increased my charge \$500 without request and my tax refund from the state arrived two days ago."

VISUALIZATION

"A friend. . . had been trying to sell his house for approximately one year. Because of the high interest rates and tight mortgage money, the house was not selling. I suggested that we do a ritual and concentrate on seeing the house as sold for two weeks. Nine days later the house was sold for cash."

"In June, 1979, I saw a sofa and loveseat I wanted. I felt that furniture was mine and visualized for several weeks seeing it in my living room, feeling its texture. By the end of July it was in my living room. I used this same process to get my microwave oven, one of my televisions, my car and my home."

COMING HOME

"I became dissatisfied with my original religion (Baptist) in my late teens and began investigating other religions, but I didn't feel they were 'right' for me. Although I have only studied Wicca a short time, it feels 'right'. It feels like coming home." This is the spontaneous comment we receive from thousands of students. We feel it; they feel it; it just feels good. Another comment we hear regularly is the following:

"I have completed the twelve-lecture course on Witchcraft which I have taken for theory only, without the intention of becoming initiated into the Craft. I have found it to be enjoyable and stimulating to my mind by making me aware of many things I took for granted all my life. I have learned much about myself and the world around me and will never forget you. Joining the School was the smartest move I ever made."

TRY IT YOURSELF

TELEPATHY -- The next time you're standing in line at the supermarket, look for someone who is daydreaming. In your mind repeatedly send out, as strongly as you can, the silent message "Look at me! Look at me!" After some practice, you will find more and more often the target of those silent commands will actually turn around and stare at you; at the very least they will rub the back of their head, feeling their scalp itch with your energy. This is a simple demonstration of the POWER each of us has, power that can cause another person to react without saying a single word.

FEEL YOUR OWN POWER -- There's an even simpler demonstration of the POWER that lies within you ready to be used:

Hold up your left hand as shown in Figure 1 below, and point the fingers of your right hand toward the palm of your left hand. (If you are left-handed, point the fingers of your left hand toward the palm of your right hand.) Keep the fingertips about one inch from the left palm. Now SLOWLY move the fingers up and down past the palm of the left hand, as indicated by the vertical arrows in Figure 2. You should feel a kind of breeze or lightness or tingle as the fingers cross the palm. This is your life force. It is the energy field that shows up in Kirlian Photography. It is the energy that you can learn to send out to influence other human beings. Hindus call it 'prana'; Russian scientists have shown that it can be detected at distances of up to 3,000 miles.

It may be that this experiment will not be successful for you when you first try it. Sometimes when you try to demonstrate the energy field to a friend, he or she may not be able to feel it. This is because the power output varies during the day. Try it for yourself. Experiment and note the results in the table. Remember: It always works better cross-gender, that is, from man to woman or vice versa.

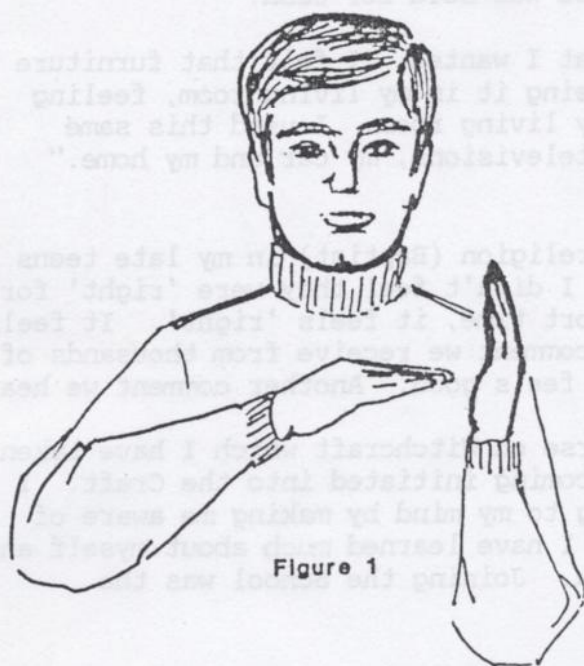


Figure 1

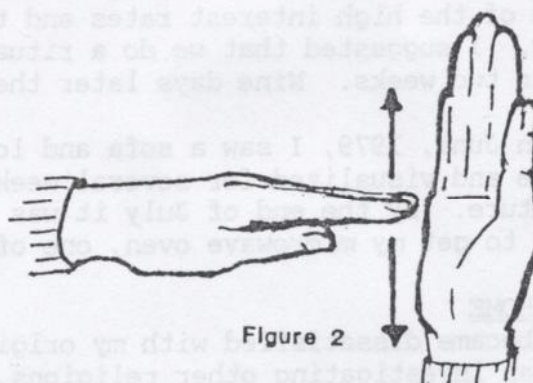


Figure 2

Hour of Day	Weak	Average	Strong
7 a.m.			
11 a.m.			
1 p.m.			
3 p.m.			
7 p.m.			

Figure 3

This Is What We Hope For from You

We expect you to dedicate a fair amount of time to this course: at least half an hour a day in the late stages. Yes, almost a whole TV program's worth of time! We expect you to do things in accordance with lecture material. After genuinely conforming to that guidance, of course you are free to research other ways. You will become aware of some practicing pagans and Wiccans who don't have this level of dedication, but that's not your problem or ours. Start out doing it as right as we know how to teach you. Later you can play games and see what happens to your results. We often say, "If it works, don't knock it."

Sources of Books

We have investigated many bookstores. Those listed below are the ones that have worked best with our students.

The Alchemist Shop	(314) 423-2711	2519 Woodson Rd	Overland MO	63114
Merlin Books	(813) 972-1766	2562 E Fowler Av	Tampa	FL 33612
Atlantis Bookshop	(071) 405-2120	49-A Museum St	London	WC1 1LY

'SURVIVAL' NEWSLETTER

Six times a year you will receive absolutely free the Church's newsletter. It contains information about the work of other students, articles from Gavin and Yvonne, articles from students, and much, much more about what is going on in your Church. If you would like a sample of a past issue, send \$2 to the School and we'll mail you a recent issue.

ABOUT THE COURSE

The correspondence course is complete in itself. It consists of this introductory lecture and twelve in-depth lectures. It will give you a solid foundation in the Craft; it will teach you how to reach other spiritual levels through meditation, to write and practice rituals, and to form your own group.

CONTRACTUAL UNDERSTANDING

Because this is a correspondence course and everything goes through the mail, we have to define the contract into which we enter with you. Please read the following very carefully.

The School of Wicca will

1. furnish twelve lectures on the Craft;
2. grade your assignments;
3. issue a Certificate of Completion, provided you complete the twelve-lecture course with a 'B' average;¹
4. shipment of materials are sent first-class. A fee of \$9.50 for this service has been included on your contract. If you have paid in full, you should send a check for \$9.50 at this time. (This one-time fee covers the entire course.)
5. have the right to change course material (including recommended outside reading) to improve it as the School deems necessary;
6. arrange for your (optional) initiation when the School considers you are ready, and issue a Doctorate of Celtic Witchcraft to those who complete the course and choose to be initiated;
7. send you free its bi-monthly newsletter 'Survival' while you are an active student;
8. help you understand the lectures and questionnaires.

You the student

1. have already paid a non-refundable registration fee of \$10 (\$20 dual enrollment) and entered into a contract with the School;
2. agree that the above services will be supplied for \$120 (\$160 dual enrollment).

Refunds

Requests for refund must be made by certified mail and must be received by the School within thirty (30) days of your registration date. All instructional materials and premium gifts are to be returned to the School in usable condition. Material not returned, as well as credit card and finance charges, will be

¹If all assignments are not completed within one year of enrollment date, the course enrollment expires. If you request it, a twelve-month extension will be granted for an additional fee of \$30. This fee includes your continuing reception of 'Survival'. Payment of \$30 should accompany your request for time extension.

deducted from any refund due. Refunds can be granted only when students have not submitted any questionnaire answers.

This contractual understanding represents the entire agreement between the parties. No representations, promises, or warranties, expressed or implied, have been made with reference to the materials or services herein sold. No oral modifications of this instrument are valid.

THE DEPTH OF YOUR STUDY

Learning the Craft is as much fun as it is hard work: using rituals, developing your powers, meeting your spirit Guide and others of the Craft; all are new empowering experiences. The first time you realize you have the power to heal a fellow human, an animal, or a plant, it will increase your awareness a thousandfold.

LEARN AS MUCH AS YOU LIKE

You are an intelligent person, and you know what you want from this course. If you want

1. a quick familiarization with the Craft, answer the multiple-choice questionnaire at the end of each lecture. Send in your answers and any fee that may be required and we'll immediately send you the next lecture.

2. to learn something about psychic power, try the rituals that are included with the lectures and see how they work.

3. in-depth knowledge, initiation, and ongoing membership in the Craft, do the suggested outside reading in addition to 1 and 2 above, and complete both sections of each questionnaire.

When you begin your study, you may think you want just a quick overview, but later decide you want to be initiated. All you have to do is come back and complete Section II of the questionnaires you skipped. You can make this decision after you are well into the course, and come back and pick up the extra study needed for initiation. Students who elect not to be initiated will receive the same material as those who decide to become initiated.

If you want to learn the Craft in great depth and become initiated, you must obtain and study the books for each lecture. We have found that reading ahead doesn't work, so we will tell you the titles of outside reading material for one lecture at a time. If you plan to be initiated, for Lecture I you need: "God of the Witches" by Margaret Murray. To join the library, send a \$14 refundable deposit and the \$3 handling fee. The School library charges \$3 handling for each book loaned, provided the book is returned in good condition within two months. If a book is kept more than two months, you forfeit your \$14 deposit.

A WORD ABOUT INITIATION

Initiation is your personal acknowledgement to yourself that you have changed and grown. It is a rite of passage; it is an acknowledgment by the group that you have reached a certain level of achievement; and it is your promise to abide by the rules of the group. You will select a new secret name symbolizing the plateau you have reached, and will be 'sealed' with it. Initiations are conducted at our regularly scheduled seminars around the world.

You don't have to be initiated to practice the Craft, but it is a proud moment when you pass this milestone.

SURVIVAL COMMUNITY

An ongoing project of the Church of Wicca is the development of tracts of land that we own so that they can be secured against invaders. First we have to pay off the loans.

When you write to the School with questions outside the normal lecture answers, we ask that you enclose a donation with the word 'Survival' noted in some way. The School will bear the cost of postage and the clerical expense of answering your questions so your donation can go to the community fund. If no donation is enclosed, your questions will be answered when you send in your next lecture answers.

The first community is now open for limited camping and is used regularly for spring festivals. A unique way to vacation in the summer is to come and help with the work of building the community.

NETWORKING

The School runs a networking system for students who have completed both sections of each lecture through Lecture IV. If you want to be contacted, tell us to place your name on the list, and you will receive a list of students in your area.

HOW TO COMPLETE YOUR STUDY

We encourage you to borrow the outside reading books we suggest, to make the various tools, and to try the rituals. This will get you into living Witchcraft for yourself. Each lecture incorporates an optional ritual that is appropriate to the stage of development you have reached. Page Intro-11 has a house-cleaning ritual you can do right now. You will be surprised how much better even a new house feels after such a ritual is performed.

Lecture I, "Basic Precepts and Definitions", will be sent to you when you submit the questionnaire on Page Intro-12 and pay any dues owing. It begins with a discussion of what Witches believe. You will learn about our deities, our belief in reincarnation, and the Craft view of heaven and hell. Lecture I contains the basics of ritual work, 'raising power', and casting spells. You can begin to take charge of your life and control your destiny.

At the end of each subsequent lecture we have included an OPTIONAL ritual that we think you will find useful. They are as follows:

- I. Attract friends or lovers
- II. Attract wealth
- III. Self-sealing and self-blessing
- IV. Blessing and welcoming of the children
- V. Cleansing and dedication of your tools and your altar
- VI. Cross not my path
- VII. House protection
- VIII. Personal protection (because you are meeting people)
- IX. Healing
- X. Heightening awareness
- XI. Acceptance of the future (moon meditation)
- XII. Self-initiation (available only to those who have completed both parts of all lectures)

Please do not ask for a specific ritual until you have received the lecture that tells you how it should best be used.

HOUSE CLEANSING RITUAL

Your home may feel as if it is full of bad memories or in fact has a spirit or two within it. The following is a very nice ritual that may be used to make the home feel much better and brighter. It is typical of rituals--simple but effective--that you can do even though you are not an initiated Witch. The equipment is simple and is easy to obtain. This ritual is especially fun to do at the end of a party, when you can clean all the people out as well as the bad influences.

Necessary Equipment

- | | |
|-----------------------------------|---------------------|
| 1. 200 feet of silk thread | 7. Alcohol |
| 2. A 2-quart ceramic bowl | 8. Chicken wishbone |
| 3. Aluminum tray 30" x 18" | 9. Cooking oil |
| 4. 2 quarts dry sand | 10. Bread |
| 5. 2 beeswax candles | 11. Glass of wine |
| 6. A box 2 feet or more on a side | 12. Salt |

On the evening of full moon, tie one end of the thread to the front door-knob. Leave the door open. Take the thread in a counterclockwise direction into and out of every room in the house, including the upstairs rooms, every bathroom, and all storage closets that have a door.

Carry the end of the thread out into the yard. Tie it to the wishbone and put this into the box with a beeswax candle, the glass of wine, and a piece of bread. The box is the spirit house. Such a box is often placed on a post or some other elevated pedestal, which may be as simple as a wooden chair.

Put some sand into the fireproof bowl. Pat it down to make a mound in the center. Saturate the mound with a mixture of alcohol and cooking oil, mixed in the proportion of 1 cup alcohol to 1/4 cup oil. Put the bowl and the second candle on the tray. Light this and let it burn outdoors for 30 minutes before you carry it indoors.

At exactly midnight, light the two candles and the alcohol mix in the bowl. Be very careful with the alcohol fire, because the bowl will get astonishingly hot. Start at the end of the silken thread you have tied to the front doorknob. Say in a loud voice, "I have prepared a home for any spirit who may need one. Come, follow the thread. Go to your new home. Go in peace. If you do not go in peace, I will curse you and banish you to the outer shades. Follow the thread. Go in peace." Walk forward along the thread chanting, "Follow the thread. Go in peace." Carry in front of you the tray on which both the candle and the bowl of alcohol/oil are burning. If you like, as you go a second person can sprinkle salt behind you.

As you move through the home, have someone wind up the thread behind you. Eventually you will come to the spirit house.

Wrap the thread around the spirit house. Say, "You have everything you need in this house. Everything you need is in this house. This thread will bind you in. This thread will bind you in."

When all the thread is wrapped around the spirit house, carry the spirit house away from your property, collapse it, and burn it. Or bury it at a crossroad; or put it snugly in the woods.¹

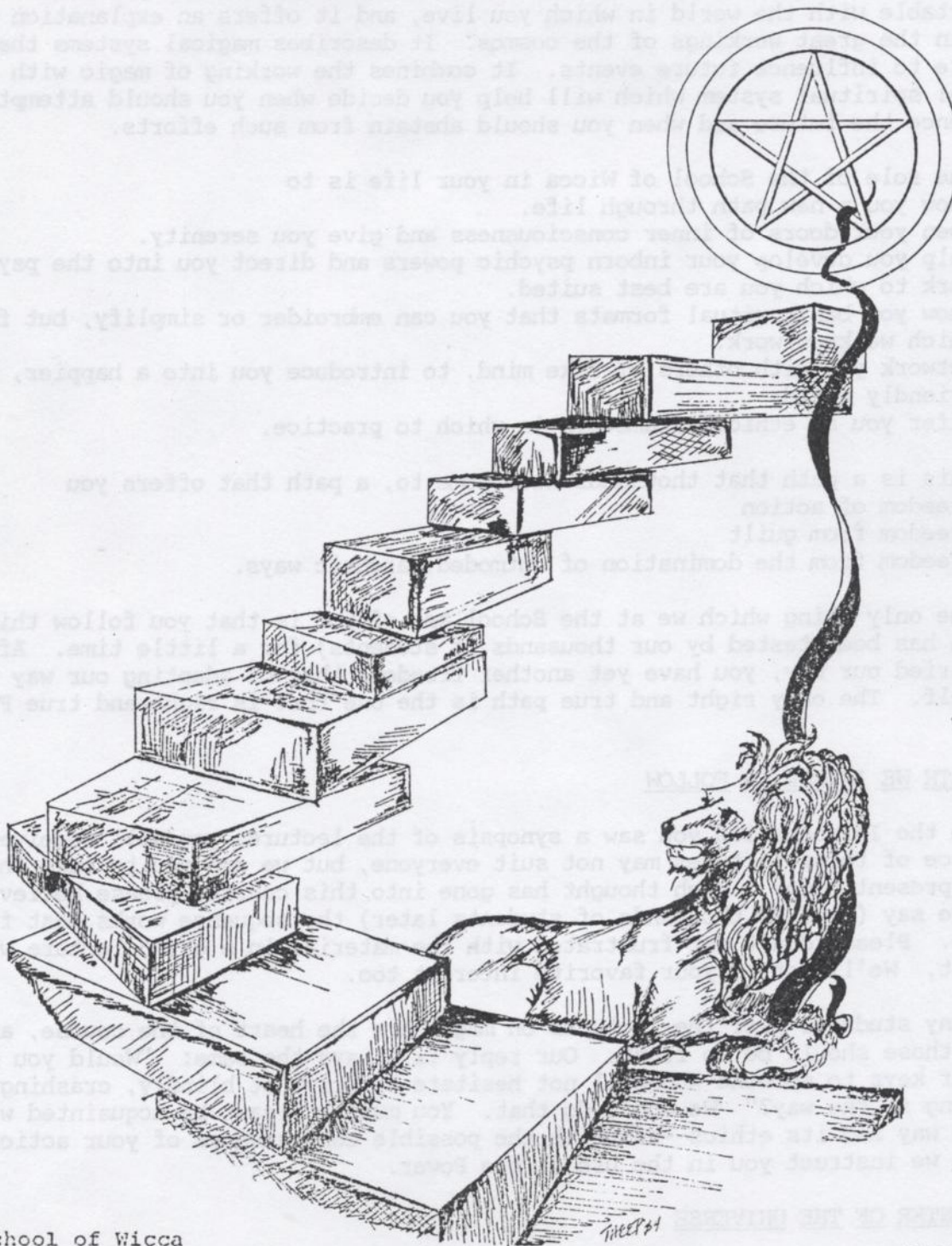
Your home is now cleansed. If you want it to remain cleansed, you may scatter salt or sulphur clockwise in a protective circle around it.

P.S. Don't attempt this ritual unless all else fails to rid your house of unwanted spirits.

¹If you want to keep the spirits as guardians, build a small wooden house 2' x 3' x 1' high with a peaked roof. Put the house on a pole or in a tree in your front yard.

School of Wicca

Basic Precepts



Lecture I BASIC PRECEPTS AND DEFINITIONS

WHAT WILL THIS COURSE DO FOR YOU?

The course contains many spiritual truths which should make you more comfortable with the world in which you live, and it offers an explanation of your role in the great workings of the cosmos. It describes magical systems that operate to influence future events. It combines the working of magic with an ethical spiritual system which will help you decide when you should attempt to influence the future and when you should abstain from such efforts.

The role of the School of Wicca in your life is to

1. show you a new path through life.
2. open your doors of inner consciousness and give you serenity.
3. help you develop your inborn psychic powers and direct you into the psychic work to which you are best suited.
4. show you basic ritual formats that you can embroider or simplify, but formats which we know work.
5. network you with others of like mind, to introduce you into a happier, more friendly world.
6. offer you an ethical framework in which to practice.

This is a path that thousands have come to, a path that offers you

1. freedom of action
2. freedom from guilt
3. freedom from the domination of outmoded, archaic ways.

The only thing which we at the School ask of you is that you follow this path (which has been tested by our thousands of students) for a little time. After you have tried our way, you have yet another freedom: that of adapting our way to suit yourself. The only right and true path is the one that is right and true FOR YOU.

THE PATH WE INTEND TO FOLLOW

In the Introduction you saw a synopsis of the lectures you will receive. The sequence of those lectures may not suit everyone, but we ask you to take them in their present order. Much thought has gone into this course; please believe us when we say (tens of thousands of students later) the sequence works best for most people. Please don't get frustrated with the material in a given lecture when you read it. We'll get to your favorite interest too.

Many students feel the lectures on magic are the heart of the course, and many think those should be up front. Our reply is always the same: "Would you give the car keys to someone who will not hesitate to drive it blindly, crashing into anything in the way?" We won't do that. You must at least be acquainted with the Celtic way and its ethics--and with the possible consequences of your actions--before we instruct you in the use of the Power.

THE CENTER OF THE UNIVERSE

The center of your universe is--YOU! Perhaps your universe also includes at

its center a loved one or a child of yours. That's a very small center, but it is vitally important that everything in the center of your universe be firm and sure. You must have confidence that your foundation, your world, has a solid core. You are an important individual, not just a punch-card or a nameless face in a huge congregation.

In this lecture you will explore the foundations on which we base our belief system. We do not expect you to use OUR foundations 'as is' to build your personal belief system. Indeed, we will be disappointed if you do not disagree with some of our foundation beliefs; for you are an individual at a specific point on your own spiritual path. You have your own thoughts and your own perceptions of what the world is all about. Your perceptions are just as valid as ours are.

We are not in the business of putting you down for what you think; nor should you let anyone else put you down for what you think! Above all, when someone tells you, "You must not believe such and such an idea," question his negativity very carefully. If he can convince you, fine! If not, take what is good and valid from his claims and add it to your foundation. Discard the rest. That is exactly what we hope you will do with our course material: Take what you like, mold it to your needs and your ways, and use it. Some people feel no need to use magical procedures. Others feel a great need for them.

WHERE ARE YOU NOW?

Figure I-1 below is a very simple test that will help you define what the center of your universe is really like. Do it now, please, before you read the rest of the lecture. This quiz is for you personally; no one else need see the answers.

- | | |
|---|-----------------------------------|
| 1. God is | 6. In my mind, death is |
| a. indefinable. | a. to be welcomed. |
| b. a kind of ghost. | b. all right when it comes. |
| c. a superior being who controls us. | c. to be feared. |
| 2. My attention is often focused on | 7. If I am nasty to someone |
| a. looking for new insights. | a. it will come back to me. |
| b. physical and mental order in life. | b. I can make it up later. |
| c. the futility of my life. | c. it's the only way to go. |
| 3. I feel that | 8. Being nice |
| a. competition is unproductive. | a. surrounds me with nice people. |
| b. I'm not good enough to compete. | b. doesn't work. |
| c. competition is the way to success. | c. means I'm always put upon. |
| 4. Just for fun I would attend | 9. Wicca is |
| a. a reception for a literary figure. | a. an age-old belief system. |
| b. a cocktail party. | b. just another religion. |
| c. a home demonstration of new gadgets. | c. a way of getting my own back. |
| 5. When watching TV I prefer | 10. The opposite gender is |
| a. music. | a. equal to me. |
| b. comedians. | b. superior to me. |
| c. wrestling. | c. inferior to me. |

Figure I-1
Your Centering Quiz

As you can see, the (a) answers are the ones that tend to indicate spiritual awareness.

You are standing on your own two feet. You are walking tall. You are not taking somebody else's predigested pabulum belief system. You are the center of your universe.

Walk tall.
Walk in balance.
Follow your path.

WHAT IS MODERN WITCHCRAFT?

Modern Witchcraft, or Wicca Craeft (throughout the course, the term 'Craft' will generally mean Witchcraft), may be defined as a natural religious philosophy that worships or reveres the old god-esses and uses all our innate human abilities--including natural magic--to achieve a serene path through life. All natural religions, both ancient and modern, in-extricably interweave magic and religious thought. The universe is inherently a place full of wonder and magic. Even though we 'understand' the process by which an unborn child is formed, for example, nevertheless it's still magical.

Modern Witches find unity in the diversity of ways in which they show their belief in the god-esses of their choice. This unity in diversity is sometimes very puzzling to newcomers. Perhaps it is helpful to think of the unity of a pair of lovers who are inherently different yet united in their common goals.

Today and throughout history (and probably in prehistoric times as well) practitioners of the 'approved' religion have always designated outsiders as sorcerers, magicians, and Witches--in short, as scapegoats. Julius Caesar called the Druids sorcerers so that he could raise an army. In medieval times the Catholic Church laid the title Witch on those who practiced the old ways. When Protestantism was new, the Catholics became the Witches. In Puritan times everyone in sight was labeled a Witch! Thus it is appropriate today, when nature religions threaten the comfort and complacency of the established order, that their practitioners are labeled Witches. For by using the label, the members of the established order are trying to protect their livelihood and status from those who are more in touch with reality--those who realize the Emperor is not wearing any new clothes.

Over the years there has been much controversy over the precise meaning of the word 'Witch' and its derivation from its Indo-European roots. We favor the derivation from 'bending', in the sense of the wisdom that arises from bending with the flow of events rather than trying to stand against a tide that will engulf you. It is clear that the word derives from a group including 'holy, magic, conservation'. Its connection with the Old English 'witan' or parliament is still to be proven.

Whatever the word meant in the past, it must be realized that with time words change their meaning. The word 'nice' is a well-known example; in the past it

meant such things as 'foolish' and 'wanton'. A more recent example might be 'rap', which has dramatically changed its meaning in the last few years. Starting in the mid-nineteenth century 'Witch' began to change its meaning. Today it means 'the practitioner of a mystical, magical religion'--nothing more, nothing less.

An abbreviated history of the Craft and its renaissance is available in monograph form from the School for \$5.00. (£3.00 for UK students)

MODERN CELTIC WICCA

This course will teach you what we know about modern Celtic Wicca. It is Celtic because, although it recognizes deities of many other religions, it is based on the rich mythology of northern Europe and comes from the beliefs of the Welsh Celts. It seems the Celts were a rowdy, bustling, unruly people who enjoyed life to its fullest. Belonging to their kin or tribe gave them great inner strength and power. The religion of those old tribes was inextricably interwoven with natural magic and was in the hands of the shaman (of whatever gender) of the tribe. They were an independent people worshipping many different deities.

Occasionally all the kins would band together against a common enemy. On one such occasion, in 400 BCE (Before Common Era), they sacked and burned Rome. The kins had a weakness, however: When attacked singly, they could be militarily defeated. This was the approach taken by the Romans who invaded the Celtic homelands and defeated them.

We will start with the basic beliefs of the Celtic system of Wicca. We begin with spiritual beliefs, looking first at the need for god-esses and what a god-ess really is. From that--the very heart of the system, the very heart of your universe--we will examine another belief that pervades our lives--that of the two parts of you. Yes, we believe you are a duality, a consciousness living in an earthly body.

THE ULTIMATE DEITY

Most of us have some kind of belief in 'something out there'--a god. If we are honest, gods like Jesus or Buddha usually don't really fulfill our GOD concept...But what else is there? We all of us realize that somewhere back in time Something started the universe running. No matter how far back you go, in the end there is a need for a Primal Cause, a cosmic consciousness that started everything. In some mythologies Chronos (Time) is the elder god; for it was realized that once time started, all else followed.

The creation-game some people play is, "Yes, but what made that...?" The dust that coalesced for the Big Bang--"Who made that?" The rules that govern an atomic explosion--"Who made that?" And so it goes. People call that Beginner by various names--all indicating that we have no idea what IT is. The easiest name is IT. Whatever IT is, the Ultimate Deity, the God beyond Gods, IT has no gender and is beyond our comprehension. IT is so far removed from us that, as the Druids say, "IT is the Thought you cannot think about."¹
(Reference numbers refer to the books in Appendix I)

The Buddhist 'Void' might be one way of thinking about IT; however, the word void has connotations of an absence, whereas a belief in IT gives us a belief in the essential unity of all things. Ponder on the thought of Antisthenes, founder of the Cynic school of philosophy, born 444 BCE (before common era):

God is not like anything;
hence one cannot understand God by means of an image.

Anyway, once IT had created the reality in which we operate, evolution took over; thus members of the Craft are believers in both creation and evolution. Both principles are needed to explain the world we know.

Because IT is so far beyond our mundane level, IT has no power to operate in the physical world. IT is the Source from which we derive life, but IT cannot make our life any easier on this plane of reality. Praying to IT makes no sense, for IT is beyond human emotion. IT doesn't have pride. IT doesn't have anger, or fear, or any other petty human-level emotion. IT doesn't need our prayers--but we need to pray to something, and it is best if we address our prayers to the goddesses we make at the human level and thus can understand.

This belief in an unknowable Ultimate Deity is called 'open', 'cosmopolitan', or 'syncretic' monotheism. Since IT is unknowable or concealed (deus absconditus), there is no grounds for conflict with anyone in another religion. This is the exact opposite of ethnic or 'closed' monotheism; in it the practitioner claims that the one god worshiped by his group is the only true god. This closed monotheism is well exemplified by Christianity; it explains the constant wars between various Judeo-Christian/Islamic sects.

In summary, therefore, Craft practitioners believe in an unknowable God and are syncretic monotheists. For their everyday comfort and work they also use lower-level god-esses from their pantheon of choice. In this sense they are pantheists. They recognize both creation and evolution, so they are creation-evolutionists. Consequently they can agree with most positive practitioners of other religions, feeling no insecure compulsion to convert those believers to Craft ways.

YOU

In your heart of hearts, and in your everyday thoughts, you recognize that some thing or someone "owns" your body. You say "my arm", "my leg"--but "I sleep", "I have"--and when you want something, you say "I want." It is "I" that owns your body. For the sake of simplicity, we are going to say that "I" is the spiritual part of you and "me" is the thing that "I" runs around.

Thus in your everyday speech you recognize that the spirit and the body are two separate entities. In the oldest holy scripture known, the Rig Veda, are written these words:

A human being is like a driver in a chariot.²
The immortal soul is the driver;
The chariot is the body;
And the reins of the chariot are Wisdom.

You may already have noticed that the spiritual part of you does not seem to age. In an older person, the spirit still wants to do all the things it did when the body was younger. It gets somewhat frustrated that the older body cannot perform the tasks it sets it; and it is still subject to feelings assumed to be the sole property of youth: anger, joy, bewilderment, hope--the whole gamut. In facilities where old people are warehoused, visitors may be surprised to observe the youthful thinking (and sometimes behavior) of the inhabitants. Of course attendants discourage the residents' behaving in inconvenient or embarrassing ways; they are told, "Act your age!" In fact that is exactly what they are doing; the problem is, they are acting the age of their spirit, not the age of their body.

The most important part of the duality that composes YOU is your spirit, the "I" or consciousness. This course will explore that vital part of LIFE ITSELF.

THE RELATIONSHIP BETWEEN IT, YOU, AND A GOD OR GODDESS

A little piece of IT inhabits the body of every living creature. Although we can have no conception of what IT is like, still our consciousness strives to reach toward IT. Because we believe that IT is life itself, and that your spirit is a little piece of IT which lives in the body, we call this spirit the Divine Fire. As the Stoic Epictetus (c. 75 CE) wrote³,

You yourself are a fragment torn from God.

You have a portion of God within yourself.

Your "I" carries memories from lessons learned in previous lifetimes plus lessons learned in this lifetime--and perhaps more importantly, learning not completed. Thus the "I" is like the akashic record. It contains all that you are and all that you must be before you can escape the wheel of your destiny.

When you share the chalice in Circle, the enlightened people who surround you will salute you with the words "You are God" or "You are Goddess". In this way we regularly acknowledge that within each of us dwells a piece of the Ultimate Deity. Figure I-2 shows the relationship between the Ultimate Deity, you, and the goddesses that you will use in your Craft work. In the figure you see that the indefinable IT sends divine fire into a living entity--you. This gives the concept of the Fire in the Stone, the divine fire within the 'stone' or tangible framework of your physical body. Most of us need something to pray to, to ask for help, to blame when things go wrong. These are the goddesses we 'worship'--goddesses which are invented by human beings. 'Worshipping' means putting our inborn life energy into such goddesses. That energy is the power that you felt in the Introductory Lecture. It is operable on the earth plane. It is not power from IT; it is more like the power in an electrical socket. You can control it. As you use it, your motivation determines whether it is 'good' or 'evil', 'black' or 'white'. It has no ethics of its own.

The power you invest in a goddess, sometimes called bioplasmic energy, is different from divine fire. Divine fire results in consciousness and can operate on the earth plane only through a living (physical) being. Divine fire operating in this way makes itself manifest in selfless love, non-materialistic art works, and other ways that are the result of someone's spiritual awakening or, as we say,

the opening of the doors of their consciousness. Inspiration is another word for such activity.

Your body's power ('bioplasmic energy') operates on the earth plane. It can be strong enough to move heavy weights, but is often used by Craft members to change either the conscious or unconscious mind of another being.

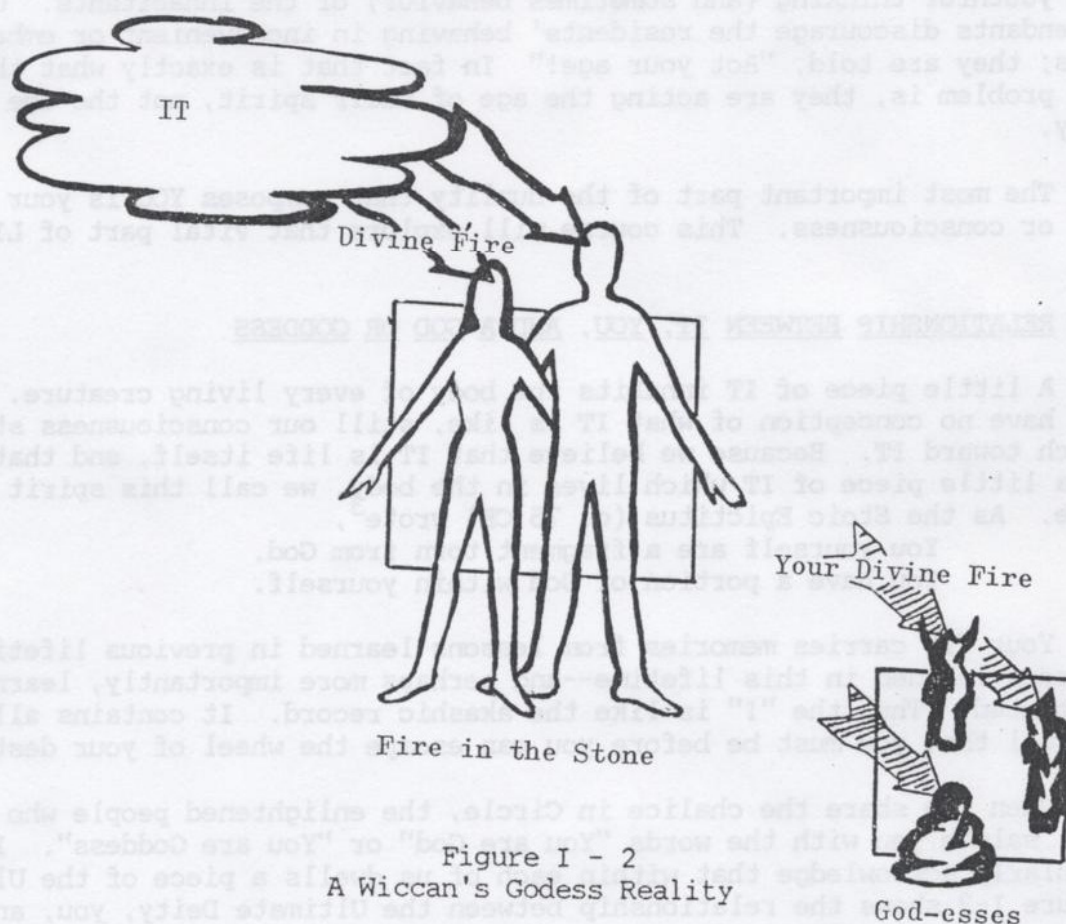


Figure I - 2
A Wiccan's Goddess Reality

Today we know 326 named deities that the Celts worshipped, ranging from Epona (the Celtic Diana) to Belenos (the Celtic hunter-deity). We call such human-invented deities 'stone god-esses'. Humans make them; humans invest power in them and give them life. Since you can put into them your own power and power from your group over a long period of time, and since thoughts are real, stone gods become living reservoirs of energy.

Then when you want to make something happen which is beyond the powers of yourself or even of your group, you can release the energy stored in the appropriate god-ess to help you. In Japan, Ho Tei is the god of the home. He stands smiling in the forecourt of many Japanese dwellings. When you're feeling good, you rub his head or belly and pour a little water over him. When things go awry, you pour boiling water on him to release all the happy energy he has stored to make things go right. In rituals you will learn to use both your own power and that stored in god-esses.

It is possible to invent and build a new god-ess for yourself. Think up an appropriate name; imagine what that god-ess is like; put appropriate energy into that name. Then you have created a god-ess. As the Druids say, "You need God-ess, and God-ess needs you"--for without you that god-ess would not exist. Part of you is within God-ess. You have indeed created God-ess in your own image. To your stone god, you are a god; after all, it derives its energy from you. You control God-ess. God-ess' power is energy to be employed at your level.

When you use the symbols and names of an ancient god-ess, you can use the power that countless people put into it as they worshipped it through eons of time. This means that, although you can use the stored power, you should not put yourself directly into its path; for that old deity may well contain more power than you think.

THE NAMES OF YOUR GODS AND GODDESSES

In deciding which god-esses you would like to worship/employ, it is helpful to consider which ones are part of your ethnic heritage. Of course you can worship whatever god-esses you choose, but excessive diversification diminishes the amount of power you put into any single one. If you use care, you can even mix god-esses from different parts of the world if that appears desirable for your defined purpose of the moment. In America members of diverse cultural heritages have intermarried, so your heritage may be quite mixed.

The main branches of today's Wicca seem to use Welsh Celtic, Irish Celtic, Norse, Mediterranean, and Egyptian god-ess names. Table I-1 lists major god-esses from each of those branches. If you feel comfortable with one of these, use it; if not, choose names from your own heritage. We have listed major god-esses from each tradition, labeled Fire, Earth, Air, Water. You will learn later how these 'aspects', as they are called, will help you decide specifically which god-ess to use for which magical act.

<u>HERITAGE</u>	<u>FIRE</u>	<u>EARTH</u>	<u>AIR</u>	<u>WATER</u>
Egyptian	Re	Geb, Gaea	Shu	Nu, Nunu
Mediterranean	Zeus	Gaea, Diana	Rea	Poseidon
Norse	Thor	Odin	Frigga	Freya
Irish Celtic	M:Goibniu	Dagda	Ogma	Diancecht
	F:Morrigan	Macha	Aine	Boand
Welsh Celtic	M:Manbyddan	Bran	Gwydion	Llyr
	F:Ceridwen	Rhiannon	Arianrhod	Branwen

Table I-1
God-esses from Various Cultures

In all pantheons there are joker god-esses who embody many negative traits. Typically, Satan is the Judeo-Christian joker, Loki the Norse, Pan the Mediterranean. Such god-esses should not be used in magical work, because the results they bring are always unexpected. At the head of any pantheon there should be two equal and opposite complementary stone god-esses. For convenience they are often called generically the Lord and the Lady. They may represent

Mother Earth and Father Sun, the Crone and the Sage, or any other combination of aspects. They have equal importance as personified parts of the Creative Life Force. Depending on the needs of people at a given time, emphasis may be placed on each in turn: the male aspect in time of hunting; the female aspect in time of farming.

People have called the Lord and the Lady by many names: Bel and Ishtar, Jesus and Mary, Cernunnos and Epona, and many others. Nowadays because there has been such a long run of male-aspected gods, the balance in the Craft has swung toward the female aspect. To achieve a balance, people who live in cities often need more of the Lady's aspects in their lives; while country dwellers more easily obtain balance by changing their god-ess with the seasons. To keep the balance, we often think of the winter as a time when the hunting male god is dominant and spring and summer a time when the female fertility goddess is dominant.

THE BASIC BELIEFS

There are five of them, so it is no trick to recall them. They are remembered most easily if you think of the symbol of the Craft: a five-pointed star enclosed in three concentric circles. On the cover of this lecture is such a five-pointed star enclosed by three circles. The star stands on two feet; it is not on its point or upside-down. An upside-down star is a symbol of Satanism, a deviant Christian sect, not of the Craft. At the center of the Craft star is the Wiccan belief in an Ultimate Deity.

Five beliefs, five points.

Three circles, three levels of operation and awareness.

THE FIVE POINTS OF THE STAR

The Craft is often called a five-fold path to distinguish it from the six-fold path of Judaism and the eight-fold path of Buddhism.

The five basic precepts that are used by many Craft groups are:

- | | |
|----------------------------|------------------------------|
| 1. The Law of Attraction | 4. The Wiccan Rede |
| 2. Harmony and Serenity | 5. Progressive Reincarnation |
| 3. Power through Knowledge | |

The five also reminds us that all of our five senses should be employed to their fullest.

The first Wiccan precept is

THE LAW OF ATTRACTION

Whatever you put out, that is what you attract to yourself. If you are a worrier, worries will come your way. If you go out with a smile in the morning, people will smile back at you. People are gradually recognizing that positive thinking gets good results. Many corporations managed by hard-headed businessmen are giving their executives courses in positive thinking. When one person is

helped on the path of good, the effect snowballs. Positive actions encourage others to behave positively, and everyone benefits.

In the case of negative persons, the effect is just as far-reaching. A successful crime, reported in detail, stimulates a rash of similar crimes. The urge for easy money, for over-indulgence of the body's appetites, and for dominance over others encourages negation. All thoughts and deeds, whether positive or negative, have reactions. This is simple Newtonian physics.

The Wiccan Law of Attraction goes much further than such simple basics, though. For instance it applies to the world of spirit on the other side of the Invisible Barrier in Side. (The word 'Side' is related to Irish 'Sidhe', the Otherworld. In some ways it resembles Judeo-Christian 'heaven'.) Because that world is a reflection of the physical world in which we live, if you are negative, you will attract negative spirits to you; their negativity will reinforce your own. If you think of negative god-ess images, the power from their negativity will also enter your world. A Japanese proverb says resignedly, "When things are going badly, the bee stings you."

The second precept is

HARMONY AND SERENITY

Being in harmony with those you live with begets serenity; but Wiccans strive as well to live in harmony with Mother Nature and all the cosmic influences that affect the world.

1. Harmony with Nature - Every living thing, from the minutest bacteria to humankind and on upward, has a spirit. It may be that rocks and other 'inanimate' objects also have spirits, though so far we are unable to detect them. Spirits can feel, and they respond to the stimuli in their environment. An old tenet of the Craft is currently being hailed as a great discovery; that is, that plants enjoy being treated well, like to have music played to them, respond negatively to death around them, and can predict the future. Every blade of grass that we carelessly trample under foot and mow to suit our needs contains an elemental spirit which is in the process of its own development.

The key to getting in harmony with Nature is to think about the feelings of the spirits with which you are dealing. If you were in their place, would you appreciate what is being done, or would you be injured by it? Would you understand it or fear it? Think toward helping the plant or the animal in its development. When we harvest a plant or butcher an animal, we perform rituals that vividly illustrate to these beings what will happen, why they are here, and where they are going. The spirits will respond. When you do these rituals your thumb will be green and animals will love you.

b. Harmony with the Cosmos - The seasons follow each other in orderly progression. The tides rise and fall. The moon waxes and wanes. When the moon is full and the tide is high, people tend to behave in strange ways. Studies by the American Medical Association show that the incidence of post-operative bleeding to a fatal extent increases by some 80 percent within four days of full moon. Craft members thus realize how important it is to watch the moon calendar and (for example) avoid going on long journeys at full moon.

As the seasons follow the earth in its revolution about the sun, there is an appropriate time for everything. In Lecture III you will learn how Craft festivals take this into account. Each observance renews the affirmation of our intent to live in harmony with the great rhythms of the cosmos.

The third point to remember is

POWER THROUGH KNOWLEDGE

Everyone has the power. All you need to do is develop it. You felt it earlier, when you did the experiment described in the Introduction. The power you can use to help yourself and others along the path is available from two sources:

1. Raised Power - This is obtained through the concentration of as many persons as possible on the desired goal. In many gatherings you can see hundreds of people chanting to raise power. Usually this does not work, because they are unfocused. You will learn to tune your power, and will find that one or two workers properly tuned can get results better than hundreds untuned and unfocused. Everyone who participates must be tuned into the same idea. You will learn to use such aids as candles, scents, and pictures to tune all minds to the desired goal. Rituals--sometimes called 'spells' by the uninitiated--are designed to focus and tune the energy to get a defined result.

Rituals are what many people associate with the Craft. In their imagination they see strange rites being performed in the light of the full moon. Some rituals are indeed performed outdoors at night in the old way; but the rites are neither strange nor sinister. They are religious services, comparable to the ones that non-Craft people attend every week. Rituals are used in the Craft, just as they are in other religions, to give a format to a service: a framework that everyone can recognize and follow.

The group ritual gains its strength from everyone being together, raising the same power in the same way, and sending it to do their bidding. Everyone who participates must fully understand the symbology of the god-ess about which the ritual centers, and the real purpose of the ritual. The use of strange languages, unknown symbols, and other arcane props defeats its own end if they are unfamiliar to participants.

Rituals can be of an elementary nature or can be earth-shattering in their consequences; used, for instance, to cure a toothache or to thwart an invasion of England.

2. Called-down Power - You have probably had the experience of somehow feeling that an object or a place is good or bad. The feeling occurs when you sense the trapped emotion in the object or the site. It is the result of thought power being absorbed by inanimate objects. Thus we know that raised power can be stored for later use. You will learn to store it in god-ess images--'stone gods'.

Stored power from ancient god-esses is 'called down' to be used by Wiccans when tasks exceed the scope of their own raised power. In ancient times hundreds and thousands of people worshipped specific god-esses. Each of those deities was very narrowly defined, and each was different from the others. Whereas Jesus (for example) is a generalized god-figure with a fuzzy but largely loving image, those

old god-esses were dynamic and specific. By today's standards, some were not very nice. Loki, the Norse joker god, has a well-known personality, along with an intensity of purpose that is not to be denied. If Uri Geller can bend 200 keys at a time, think of the power that still resides in Loki from the thoughts of the thousands of people who over the centuries have worshipped at his shrines. For the power does not dissipate; it is there, available to be tapped.

Power must be tapped only carefully and with knowledge. It must never be called down into a specific person, for it may be so powerful that one person cannot receive it and survive.

The most effective rituals combine raised with called-down power. To gain your end, you direct both your own power and the power stored in a traditional god-ess to do your work.

If you need the power, use it. When you are in need, don't hesitate. Use care; use knowledge; remember to harm none. Through this course of lectures, the power will come to be yours.

The fourth point of the star is

THE WICCAN REDE

The Craft implies a set of ethics summarized in a 'rede' or saying--

Eight words the Wiccan Rede fulfill:

"If it harm none, do what you will."

This is a simple saying, easy to remember. We add a footnote: The 'none' includes yourself. 'Harm' means harm to the entity; therefore it is sensible to realize that it can mean physical OR spiritual harm.

The saying is simple, but its implications are far-reaching. Obviously you mustn't clobber someone with a 2 by 4--but what about teaching them a lesson, perhaps by making the trash they throw into your garden bounce back and hit them in the face? Is it ethical to use a love spell to cage another entity? Does it harm someone--anyone--if you smoke dope? Is it ethical to heal one who has not asked to be healed?

The answers to these and similar questions come from your own awareness. As you develop spiritually, things you did innocently in yesteryear may now appear to be negative in the light of greater understanding.

Probably the most important idea the Rede teaches is that every individual must be free to learn and to grow without the restraining bonds of a rigid dogma or a jealous associate.

The last point of the Pentagram, the fifth precept, is

PROGRESSIVE REINCARNATION

Who has not asked himself, "Why am I here? Why is this particular load of dung falling on me at this exact time in my life? Why are some people gay? Why are some children born deformed or diseased or addicted?" Why? Why? Why? So many questions, and seemingly so few satisfactory answers!

One very simple theory, progressive reincarnation, offers an answer to all such questions. It provides an understanding of your path through life.

You already know that you are made up of two parts, "I" and "me". You already know that "I" is a little fragment of IT. Reincarnation theory postulates that this little piece of IT started out in a simple body at a lower stage of development. There are literally hundreds of cases in which such reincarnation of the spirit is the only explanation for the observed facts.^{4,5} Hypnotic regression is now widely used to explore and heal emotional and physical problems. In every case, previous lifetimes can be remembered. In many cases, earlier identities can be verified from records that still exist in the secular world.

In order to protect their position and to make people come to the church or temple, throughout history religious leaders have preached against reincarnation or have used it to threaten their people. All major religions, including Judeo-Christianity, had a strong original belief in reincarnation. We can trace the way that belief was erased from Christianity, first by Constantine and later by Pope Gregory. As Bishop Smith⁶ expressed it,

You can't sell real estate in heaven if people don't believe they're going to stay there.

Thus the Judeo-Christian hell became a fiery threatening place where you dwelt forever in torment, rather than a temporary place to synthesize your experiences before you reincarnated.

Similarly in Buddhism, to bully people into coming to the temple, Manu the Lawgiver invented the threat of reincarnating at a lower level as a repulsive animal if you were naughty. Then karma became the threat system. Manu claimed that your every act was recorded in the great akashic record, where it remained to judge you throughout future incarnations.

As it inhabits a progression of ever more complex bodies, "I" grows through the lessons it learns in its identities. That fact gives a reason for being here and an explanation for all the difficulties we experience.

We are here so that our spirit "I" can learn. It learns, for instance, by inhabiting a plant, an animal, a human body. The spirit guides the actions of the body. The spirit is reincarnated on the earth plane specifically in this body so it may learn what it is like to run a body around, what it is like to feel such emotions as pain, hunger, anger, love, and disappointment. When it has learned all it can in a given incarnation, it leaves the body behind, laying it aside as it would an outgrown garment. It spends a time at home--on the other side of the Invisible Barrier--before returning to inhabit a more complex body with more challenging assignments.

We do not know how many incarnations are spent at each level. Personal choice comes into play here. Obviously, if you lead a very sheltered or locked-in life (think of a couch potato watching TV for a lifetime), or a vicarious existence in which you live only through others, you will learn very little and will have to undergo many incarnations. Refusing an assignment by quitting or by committing suicide means only that you will have to do it all again. Conversely, if you overcome your problems, face your challenges, and live with compassion toward other spirits, you will get more done in fewer reincarnations.

Upward, progressive, rational reincarnation is a cornerstone of Craft belief. The belief is well expressed in a 12th Century Sufi poem, the Mathnawi. It reads in part:

I died as a mineral and became a plant;
I died as a plant and rose to animal;
I died as animal, and I was a Man.
Why should I fear? When was I less by dying?

Sequences of "I have been. . ." are also found in many bardic poems and Celtic remnants.

I have been a drop in the air.
I have been a wave breaking on the beach.
I have journeyed as an eagle.
I have been a blue salmon.
...et cetera...

The whole idea can be compared to semesters at school. Each passing grade you complete moves you one step closer to enlightenment, back toward IT. For this reason belief in progressive reincarnation is sometimes called the 'boarding-school simile'. Figure I-3 illustrates the orderly progression of this theory. The spirit comes from its home in Side where it has absorbed the lessons learned in its most recent earth-plane incarnation, and again inhabits a selected body on the earth plane. When it has learned all it can from that identity, the body dies and the spirit returns to Side. After many incarnations, the spirit is eventually ready to progress to higher planes. Thus it is sensible to make sure that while it is in a body your spirit undergoes as many experiences as you can arrange for it.

Now you can explain to the elderly why they should remain active and interested in life. Now you can explain to bereaved parents that their child had learned all it needed to know and has progressed: The parents needed the lesson of the bereavement; the child needed only one or two more experiences. Perhaps the spirit of a deformed or otherwise special child is learning itself--and also teaching those who are responsible for it.

We know from hypnotic regression that the earliest incarnations at the human level are male and later ones are female. This seems logical for two reasons:

1. the female has more learning opportunities through mothering, and
2. in general females show more advanced spirituality than males do.

Not all males are ready to face the idea that they will some day be females, but the idea is a fact.

Perhaps a gay person has a spirit that has not quite completed a male-gender assignment before moving up to a female, or one who has really completed most of the male assignments and is starting a female learning path, or has incarnated as female before it realized that it still has things to learn on the male path.

Progressive reincarnation also shows that we are part of a great growth system and that we are part of nature--not above it or separate from it and entitled to dominate it as Judeo-Christians are taught. Your spirit is within you. It is

developing. It carries its own record (its memory) with it, just like a child going to school. The child knows which grade it is in. Its natural instinct is to grow and progress. If the child makes a mistake on an exam, it doesn't go back three grades--nor is it evil. By 'evil' we mean your own perception of evil. You alone can judge this in yourself; for what is evil to you may be a small matter to someone else. Consider matters in this light: Who is being harmed?

Students learn; they progress. A Guide is surely smarter than a teacher. Your Guide will help you progress, not punish you for an honest mistake.

We do not know that the human form is the highest. Spirits may actually go to a more complex identity somewhere else in the universe; or as some believe, they may progress to inhabit a porpoise body. Porpoises are probably more compassionate and intelligent creatures than human beings are.

Bearing in mind that every living thing contains a spirit, you can begin to understand the methods the Craft employs to insure abundant crops and fertile animals. When a seed or a plant is placed in soil, it is blessed and asked to do its best. The planting must occur at the time the plant prefers: for those that need light, in a period when maximum light will occur; that is, as the moon waxes; for the root plants that like to grow toward the dark, as the moon wanes. When a plant is harvested, the Wiccan gives it a brief blessing to explain to the spirit that it is now being released and will progress. When the limb of a tree is cut off, the tree is helped to understand why this must happen. The phrase "all my relatives" in ritual means every living entity, not just blood relatives.

Side

Your Spiritual HOME

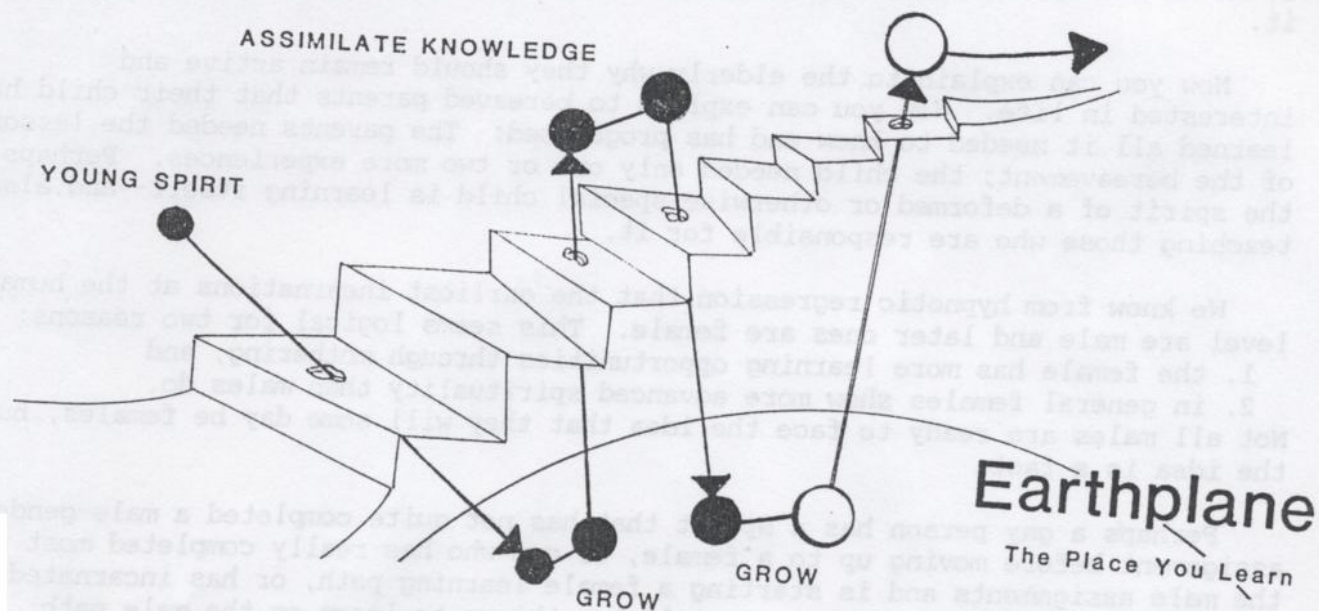


Figure I - 3
Upward Reincarnation

For all its perfection, the theory of progressive reincarnation has one drawback: Inherent in it is the implication that our untidy classroom, Planet Earth, must grow ever more complex and our assignments must grow ever more challenging as time progresses; otherwise we will not expand our consciousness by learning ever more difficult tasks.

A WORD ABOUT HELL AND KARMA

We believe that hell and karma were invented by church leaders to keep their flock in line. In fact, the exact time and place of the invention of both hell and karma can be historically pinpointed. The removal of reincarnation as a Christian belief in 314 CE by Constantine set the stage for the present Christian system. The invention of downward reincarnation, 'transmigration', dates from the codes of Manu of about 530 CE.

If hell exists, it is here on earth; it is inside you. The frustration of being unable to get the possession you want or perform the act you want to perform, the temptation to take the expedient way though it will harm someone, and the fear of having your naughty acts catch up with you: These things cause regret; when they are allowed to take over your life, the regret becomes hell with sleepless nights and mind-torturing dreams.

Physical torture and starvation (of food or sex or affection) and unfounded accusations of 'guilt' are experiences through which the mind is easily manipulated into actions which lead to hell on earth. It is true, of course, that some incarnated spirits (most often male) have not yet developed at all. They have no conscience and consequently suffer no pangs of remorse when they cause pain or loss to another living creature. Pity them, for they have a long and very hard road to travel before they qualify to progress to the next level. It behooves males to help the females forward in the fight for emancipation throughout the world, since males will eventually reincarnate as females. Such a helpful attitude may be thought of as enlightened self-interest.

If your spirit does not learn all its lessons in its present earth-plane shell, it probably will have to return to another incarnation. If hell is on earth, it follows that when a body dies, its spirit is judged and allowed either to go on to a higher plane or to return to earth--to 'hell'.

LEARN AND PROGRESS

How can such ideas as good and evil apply to the idea of 'school'? A second grader is not evil because he or she fails a test; they just aren't ready for the test. Unfortunately some school teachers simply yell at the student or make them feel guilty rather than nurturing them. This denial of development--this holding up of students by stupid, bullying teachers--is evil. Similarly each husband/father, each wife/mother should take pride in the achievements of the spouse and the children, supporting and encouraging their every effort toward development. To delay the development of a living creature, or deliberately to use knowledge in a destructive way, are evil acts which Craft belief discourages.

One of the basics of the Craft is the idea of helping: first within the coven and then (with the coven's agreement) outside. Such help is not the giving of conscience money to the less fortunate; it is the help needed by a living creature to develop and to get into tune with its place in the scheme of natural development. If you give money, you encourage dependence (the host-parasite relationship); but when you give the right help, help that instructs and teaches, you stimulate development of character and of the spirit.

Many problems in today's world could readily be cured if governments and religions would refuse to support blood-sucking leeches. Those leeches could become productive, developing citizens if the right help or guidance were given with compassion and firmness.

Such help may take various forms. It might be as little as pointing out directions or showing thoughtfulness--or it might be a refusal to help at all! Often it is hard to resist a plea for help; but when a person could help himself with just a little effort, that is the approach that leads to healthy growth.

The Craft is not a group of social workers; but, in common with other philosophies, it encourages its followers to work consciously toward diminishing evil. First you must set your own house in order by refusing to commit negative acts. Take only your own conscience into account. When you knowingly defraud someone of his rights, your troubled conscience attracts negation to your life.

As you develop, your perception changes. Acts which in yesteryear seemed ethical now seem a little negative and may eventually feel very negative. The remembrance of past deeds and your changed opinion of them is the surest sign of developing wisdom in you. The best way to salvage is to make restitution to the one you defrauded. 'An eye for an eye' is not a Craft belief. Negation should be countered with good. The ignorant or destructive one is to be helped or educated, not punished. We agree of course that hardened criminals should be restrained while they are re-educated. After all, the goal is Learning, not Vengeance or the support of criminals.

AS ABOVE, SO BELOW

The similarity between the levels of development on the other side of the Invisible Barrier and development on the earth plane has been noted since time immemorial. Egyptian ideas of heaven are just as valid today as are our own, which have been developed with the aid of students in the School's astral travel course and thousands of astral trips.

The organization is logical, simple, and easy to understand. There are learning levels and assimilation levels in Side just as there are on earth. There are also cultural areas where people from a specific culture congregate to make their own heaven. The Summerlands, Valhalla, the Celtic Spiral Glass Castle, and many other cultural realms exist.

The frontispiece to the Introductory Lecture is an artist's representation of the spiritual Spiral Glass Castle of the Welsh Celtic Otherworld. It has many entrances at various levels, and is continuously revolving in light. Some say it is under the hill at Glastonbury in southern England.

The more learning steps you take on the earth plane, the higher will be your entry level into the Spiral Glass Castle. Eventually you will learn all you can and then go on from this to unknown further realms, eventually to remeld with IT to make IT grow so that IT's complexity balances the complexity of the world IT created.

In the lower levels of Side, spirits progress by helping earth-plane (body-bound or incarnated) spirits to live and by helping Nature perform her tasks. Wiccans call these spirits Guides. Those guiding spirits find it increasingly difficult to communicate their ideas to those on earth; for fewer people than ever listen now for spiritual guidance, whereas more and more pray for magic things to happen.

The practice of meditation by earthbound (incarnated) spirits aids the spirits in Side to communicate. As you will learn in Lecture II, these spiritual beings are your friends and can help you in innumerable ways. They are not god-esses, for their energy is entirely different; although when they are trapped on the earth plane as 'ghosts', they do occasionally seem able to make things happen. One task of Craft workers is to contact trapped spirits and help them progress to their rightful place.

THE HERO WITHIN⁹

Your path through life will determine how much opportunity "I" gets to develop. "I" is sometimes called the hero within because it is engaged in a constant struggle to coax "Me" along paths that allow for more learning-- paths which "Me" may not necessarily want to travel. "Me" is reluctant to leave warm, comfortable, pleasurable, paths though they obviously lead to no growth or are actually destructive.

From earliest childhood you have been programmed to conform to the wishes of parents or friends. It is very difficult to break out of this programming of your mind. The lion on the cover of this lecture represents the programming you must overcome if you are to develop. Some of that programming is very subtle. It is the water you swim in all your life, like a little fish--and you may not even realize it's there. Like a flying fish the first time it becomes airborne, you may with help realize that there is another way to go.¹⁰

Think for a moment about the labels that are put on youngsters.

- * "He'll never amount to anything."
- * "He's the dumb one of the family."
- * "He's a sissy."
- * "She's been hit all over with an ugly stick."
- * "She'll be pregnant before she's sixteen."
- * "She can't even change a light bulb by herself."
- * "That one was baptized in sugar water."

--and thousands more. Are you suffering under the early programming you were subjected to? In a most excellent book, Eisler and Loye¹¹ recommend several points that will help you understand your early programming and reprogram yourself.

Write down

1. What are your present religious beliefs?
2. If any of them stem from your childhood, figure out who taught you them and what was their motivation.
3. Was fear or discipline involved in the teaching?
4. Now get rid of the beliefs you don't like. Burn them--give them back.
5. Write a new list of kind, nurturing beliefs.
6. Rewrite your life as a story, a myth, in which you are close to nature and are not subject to negative programming.

You need to become your own person, so do the exercise above and write down who you are--yes, now!

To help yourself understand where you are, look at Table I-2.

Martyr	Do you do a lot of things you don't want to do and don't like doing? Do you feel martyred by some person or by circumstances?
Servant	Are you a doormat? Everyone's servant? A selfless nurse?
Dominator	Are you in a controlling position, ordering others about?
Shaman	Are you comfortable in your place in the world, learning and teaching every day?

Table I-2
Where Are You?

Perhaps just reading the table will not only show you where you are but also show you how to move to a different level, one in which you would be more comfortable. You may have a mixture of roles, living one at work and one at home, or living one with your Significant Other and another with your children. Many women get trapped in the selfless-nurse or nun role. These may ask themselves whether the role is helping their spirit develop. Put aside 'practical' considerations of the trap you're in today. Fantasize for a few minutes: Which role would you really like to be in? Which is the real you? If you do it properly, this fantasizing, this exploring old programming, this re-evaluating who you are, where you are going, and whom you want to go with you, will be painful and cause tears--but Witches recognize tears as a symptom that healing has begun.

THE CIRCLES

On the cover of this lecture, three circles surround the five-pointed star. To Craft people, the three circles have many levels of meaning. They show the three operational levels, Me, I, and IT--the paycheck world, the spiritual world, and the Ultimate Deity. As you cross the circles toward the center of the universe, you move from the Abyss of Confusion on the Earth Plane and through the Spiritual Plane toward the Ultimate Deity. As you start at the east and move around clockwise, you proceed through your life's journey; for balance this should be completed on all planes of your existence.

The circles and their first cousin, the spirals, will be mentioned many times during this course. They are well known from ancient manuscripts. Samuel Taylor Coleridge wrote of them in "Kublai Khan":

Weave a circle round him thrice
And close your eyes in holy dread;
For he on honeydew hath fed
And drunk the milk of Paradise.

CONCLUSION

The basic precepts of the Craft form a consistent unity that places the responsibility for living a meaningful life firmly on the shoulders of the individual. The Ultimate Deity is not responsible for the day-to-day running of your life. Instead of blaming IT or a stone god-ess for the mess you're in, then, you will acknowledge that your own efforts will complete the learning assignment you accepted at the beginning of the present incarnation. If you need natural magical help, you can work for that too. The reality you live in is (at least partially) under your control, so you can influence it to improve your lot.

Before you embark on a ritual or a spell, it is your responsibility to decide whether it meets the basic Craft requirement:

IF IT HARM NONE

Next, consider whether you are short-circuiting some step that you should be learning in the REINCARNATION cycle. If you are taking the magical route instead of facing an unpleasant assignment, the same problem will probably confront you again and again until you work through it at the mundane level.

Then consider the LAW OF ATTRACTION. When you do the procedure, what forces will you leave yourself open to? What experiences will you attract to yourself?

When you are fully confident it is all right to go ahead, be sure to define exactly what you want. Be careful: You'll get what you ask for!

Almost every day the School of Wicca receives letters telling of the results people everywhere and in every walk of life have obtained under our guidance. With a little discipline and practice, these powers can be yours. You know in your heart of hearts that telepathy works; you know if you sit in a theater you can make someone ahead of you in the audience turn around and look at you. If you do not yet know it, try it for yourself and see how easily it works. What you have done in this most elementary procedure is to control and dominate the mind of another person. No one is immune; and everyone has the power--or if you prefer, the Force--at his command. Call it what you will, it will work for you.

When you learn to tap into these energies, the weight of a certain responsibility will rest on you; that is, the responsibility to use the powers for good as you see it in your reality. If you use your powers for negative goals, the force will surely draw negation to you. Yes, you can gain money; yes, you can fulfill your desires. But as you explore this magical realm, you will find

yourself becoming a different person; for you will learn some of the hard lessons of the Law of Attraction. If you do something negative, negativity will return to you. It may cause you great pain. Many a man--and woman too--has thought the ancient Law could be disobeyed; but there are no exceptions. The coin has two sides: one is privilege, the other responsibility.

To be a Wiccan is to be a person in control of your faculties and your environment. Thus you must have a strong reality concept, a concept of what it is all about, to work within. You will learn that the Craft is a most enjoyable religion, which also has its serious moments--and moments of unbelievable joy when your work is successful.

We encourage you to build a belief system that fits what you know of reality; then work within it to become a Wiccan.

Let there be light.

* * *

Appendix I

OUTSIDE READING
for your interest and to help you develop a Craft library

		<u>most recent publisher</u>	<u>first published</u>
1. Mind of the Druid	Graham Howe	Commercial Supplies	1973
2. Rig Veda			
3. Occidental Mythology	Joseph Campbell	Penguin	1964
4. Many Mansions	Gina Cerminara	Bantam	1975
5. Case for Reincarnation	J. Fisher	Bantam	1984
6. Pearly Gates Syndicate	J. Smith	Doubleday	1971
7. White Goddess	Robert Graves	Farrar, Strauss, Giroux	1948
8. Golden Bough	Frazer	MacMillan	1922
9. The Hero Within	C. S. Pearson	Harper & Row	1989
10. Your Mythic Journey	S. Keen	Harper & Row	1987
11. Partnership Way	R. Eisler & D. Loye	Harper & Row	1990

Appendix II
SOME DEFINITIONS AND PRONUNCIATIONS

cowan	COW-an	one who does not espouse the Craft as his religion
Samhain	sam-MAIN	Craft New Year festival, observed on the full moon nearest November 1. (celebrates changeover from agricultural year to season of hunting--female to male)
Imbolc	IM-bolk	Craft spring festival of rebirth, observed on full moon nearest February 1. (celebrates lactation of ewes)
Beltane	BEL-tain	Craft summer festival, observed on full moon nearest May 1. (celebrates cattle going out to pasture--male to female)
Lugnasad	LOOG-na-sahd	Craft festival, observed on full moon nearest August 1. (celebrates first fruits of harvest)
athame	ah-THAIM	ceremonial knife used in Circle as ritual object
pantheon		group of deities, usually from a single culture
warlock		from Old Norse warloga: a male traitor or quisling who informed on Craft friends
wiccaning	WIK-kun-ing	ritual of naming, sealing, and blessing of an infant
dedication		a pre-initiation affirmation that the dedicant proposes to commit his life to the Craft and renounces previous religious affiliations
initiation		a ceremony to attest that the candidate has studied the Craft and commits his/her life to the Craft, that the candidate qualifies as eligible for the title Witch and wishes to bear that title
handfasting		a ceremony held in public witness that two persons have chosen each other as Domestic Partners; their contract has an expiration date and may be renewable at its completion; possible only when the two candidates have lived together for a year and a day
Sidhe	SITH-uh	the spiritual realm on the other side of the Invisible Barrier
deosil	DEE-oh-sil	a movement in sunwise direction; in the Northern Hemisphere, clockwise

widdershins	a movement against sunwise direction; in the Northern Hemisphere, counterclockwise
waxing	growing or enlarging
waning	shrinking or fading
circle	a. the physical construction of salt and other materials wherein religious observances occur b. the religious observance held on days of new moon and full moon
esbat	ES-bat all gatherings at full moon and occasionally at new moon, which are not at the quarters of the year
sabbat	gatherings at the four major annual festivals (Samhain, Imbolc, Beltane, Lughnasad)

TWO OPTIONAL RITUALS

[A RITUAL FOR SERENITY]

Select a small room or an area in your home. This may be just one piece of a wall. Remove from the area all distractions such as books and equipment. Paint the area in a pale ivory color. Put a small wooden table or altar into the area, and a comfortable chair.

On the altar put a picture or a statue of some god-ess image that you like, together with a single small plant and a white candle in a non-metal holder.

Every evening when you come in from work, remove all your clothes and jewelry. If possible, bathe. Go to the area. Light the candle and sit for ten minutes doing nothing. Contemplate the plant. Allow no interruptions.

* * *

[A RITUAL FOR COMPANIONSHIP]

You need the following equipment:

Tight-fitting yellow bodysuit or leotard	Saffron scent
Parchment-type paper	Salt
Swan quill pen	Red ink
Orange candle	Picture of the type of person

Gather the equipment you need. When you have everything, use the quill pen and red ink to write on the parchment the name of the companion you desire. The picture should remind you positively of the companion you want. Sew the picture into the body suit over the heart. Place the garment on the table together with the candle and the saffron scent. Surround the collection of objects with a ring of salt. Light the candle. Raise your emotional level and visualize power flowing from your fingertips into the garment. Visualize yourself in the embrace of your chosen companion. Charge the bodysuit by putting all this love-affection-desire energy into it. When your thought energy reaches its climax, clap out the candle flame.

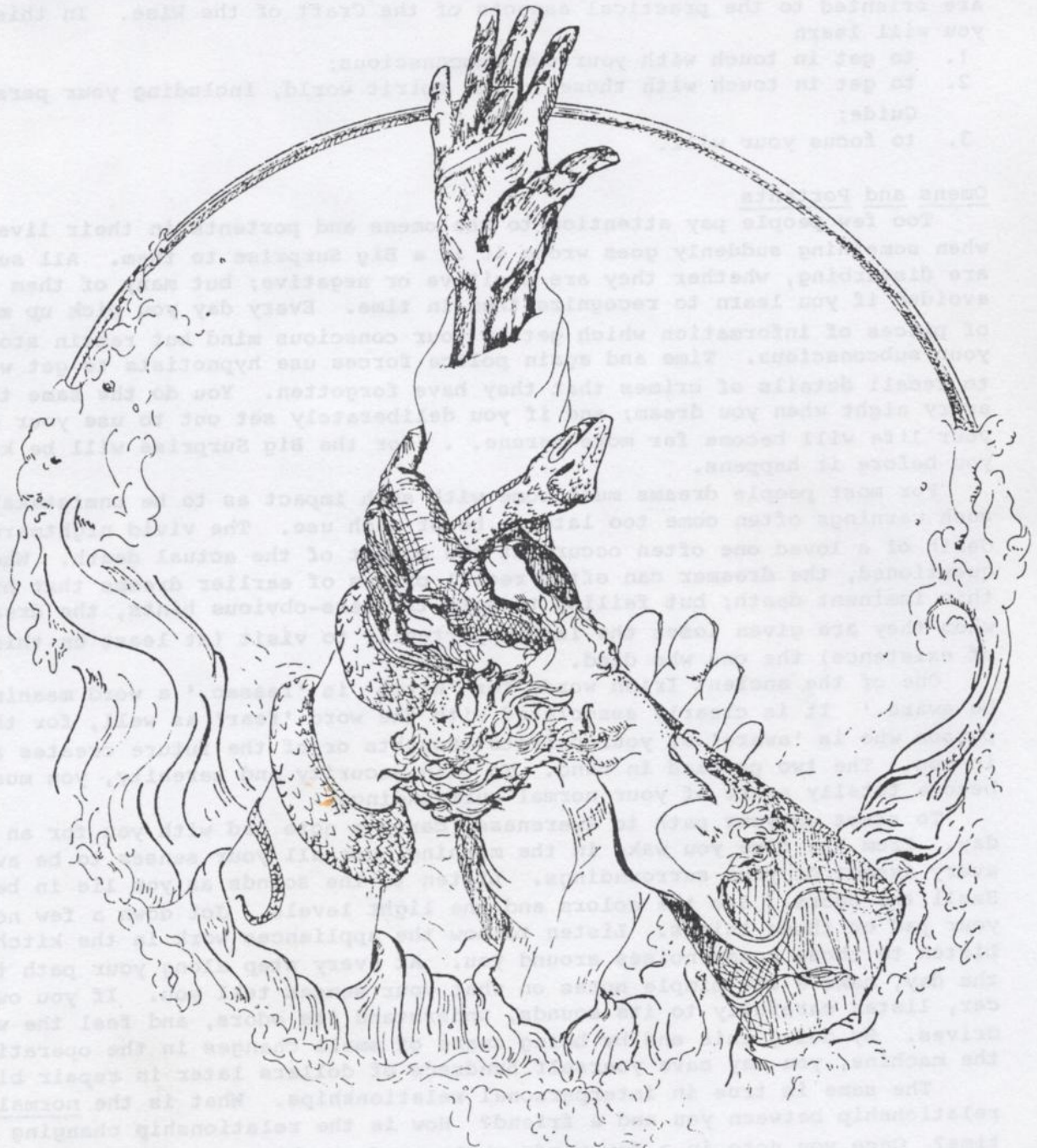
Put the charged garment into a steel box until you are ready to wear it. The next time there is a chance you may meet the companion you hope for, put the garment on. The tighter it fits, the better. It should fit you like a snakeskin, so that every movement of your body makes you conscious all over again of your magical intent. Soon the person will come to you.

* * *

These two optional spells are very different in their ethics, for the companionship ritual is a caging ritual. Once you have done it, you will never know whether the person is in your life because he or she wants to be, or because of the ritual. You may harm the person by imprisoning them. Nevertheless, your need may be so urgent that you will do it anyway. Remember: In doing it you leave yourself open to being trapped in turn by the other person.

School of Wicca

Freeing the Mind



© School of Wicca
July 1983
Revised May 1985

LECTURE II

Lecture II

FREEING YOUR MIND

This is the first lecture of practical instruction. The next ten lectures are oriented to the practical aspects of the Craft of the Wise. In this lecture you will learn

1. to get in touch with your own subconscious;
2. to get in touch with those in the spirit world, including your personal Guide;
3. to focus your will.

Omens and Portents

Too few people pay attention to the omens and portents in their lives, so when something suddenly goes wrong it is a Big Surprise to them. All surprises are disturbing, whether they are positive or negative; but many of them can be avoided if you learn to recognize them in time. Every day you pick up millions of pieces of information which get by your conscious mind but remain stored in your subconscious. Time and again police forces use hypnotists to get witnesses to recall details of crimes that they have forgotten. You do the same thing every night when you dream; and if you deliberately set out to use your dreams, your life will become far more serene. . .for the Big Surprise will be known to you before it happens.

For most people dreams must come with such impact as to be unmistakable, and such warnings often come too late to be of much use. The vivid nightmare of the death of a loved one often occurs at the moment of the actual death. When questioned, the dreamer can often recall pieces of earlier dreams that hinted at this imminent death; but failing to note the less-obvious hints, the dreamer to whom they are given loses the last opportunity to visit (at least on this plane of existence) the one who died.

One of the ancient Irish words for 'Witch' is 'feasac,' a word meaning 'to be aware.' It is clearly associated with the word 'fear' as well, for the person who is 'aware' of your private thoughts or of the future creates a 'fear' in you. The two go hand in hand. To gain security and serenity, you must become totally aware of your normal surroundings.

To start on your path to awareness, carry a note pad with you for an entire day. From the time you wake in the morning, use all your senses to be aware of every aspect of your surroundings. Listen to the sounds as you lie in bed. Smell the odors. See the colors and the light levels. Jot down a few notes in your pad on these things. Listen to how the appliances work in the kitchen. Listen to those human noises around you. At every step along your path through the day, make a few simple notes on what your senses tell you. If you own a car, listen carefully to its sounds, understand its odors, and feel the way it drives. By doing this and by being aware of small changes in the operation of the machine, you may save yourself hundreds of dollars later in repair bills.

The same is true in interpersonal relationships. What is the normal relationship between you and a friend? How is the relationship changing with time? Once you note in a few words what you feel about the relationship, you can judge more accurately when changes take place--changes that may have been caused by malicious gossip or by something you have done unaware. Once you see the omen, once you see the change, you can seek its cause and can correct a situation or guide events to your advantage as they progress.

Once you become 'feasac' or Witch-like in your awareness, the habit of alertness will become second nature to you. The smallest change will constitute an omen or a portent and will stand out in your life. You will automatically

become more secure and serene. With that serenity you will be able to recognize ever more subtle, less obvious omens and portents. Many of these subtle signs will not even be recognized by your conscious mind, but they will have entered your subconscious.

The Unplanned Life Leads to Disaster

The ancient philosopher Socrates knew what he was talking about when he said that the unexamined life is not worth living. Without a plan, you just flounder around getting nowhere. Without a plan it is impossible to tell whether you are on track--and indeed you have no track to follow. If you do something entirely different every time you go out, you have little hope of finding any meaningful guideposts to tell you whether you are proceeding in the right direction, and you cannot read the omens and portents that would warn you of problems on the track ahead because you have no idea of what is normal. We hasten to add that some people make an obsession of routine. They insist on eating hamburgers even when in foreign countries, and this way they miss many of life's experiences and adventures. So don't take it too far; what we are saying is that you must have in your life some degree of order that your senses can recognize so that each sense can tell you when you are proceeding on a smooth, comfortable, secure path, and so that at least one of your senses will alert you when problems are about to occur.

Gavin and Yvonne often laugh because Yvonne is fanatical about keeping items in their 'right' place. If you move her keyring a few inches, she actually cannot see it until she makes an effort of will to recognize that her environment has been disturbed; then she questions why the disturbance happened. What does the small change of position imply? Has someone been into her possessions? If so, why?

You can make your habits work for you as Yvonne makes hers work for her. During the week, follow a fixed routine. Always have the same breakfast; always put things in exactly the same location. In doing this you will immediately become aware of minute changes which provide the omens and portents you seek. Now take the next logical step: Arrange your wardrobe so you don't have to think about what you wear. Keep your outfits and their accessories together, and wear them sequentially. Then you will become able to judge the effect of any given outfit on interpersonal relationships: effects that you won't be able to see if you continually mix and change your outfits and their accessories.

The Power of Dreams

When you have ordered your mundane life and made most of its actions habitual, you will find that your dreams become more meaningful. They are able to present to you the intuitive feelings which until now had been blocked by day-to-day problems.

Countless scientists give credit for some of their most spectacular discoveries to dream messages. It is well known that Thomas Edison slept in a chair in his lab so he could immediately try out any ideas he got through dreams. The discoverer of the benzene ring, Professor Kugel, got the idea from a dream. Without his discovery, organic chemistry would not exist. These cases are by no means isolated. The sewing machine, the DNA molecule, and the bicycle are all documented cases of dream discoveries.

You may believe that you do not dream; but if you consistently get at least eight hours sleep each night, you will find that you do dream. If you want to be sure to dream, eat a heavy meal before retiring. Dreams are at such a low level of the mind, however, that most of them are not recorded in the conscious memory. Even when you wake in the middle of the night after a vivid dream, you will often be unable to remember what you dreamed the next morning unless you

make some notes. Numbers and letters, which can be of prime importance in your life, are often completely lost by the time you turn on the shower. We therefore recommend as a life habit that if you wake in the middle of a dream, you make a few notes, paying particular attention to any numbers, letters, or names that you dream about. Similarly, before you rise in the morning, note what your most recent dream was about.

In most cases your own subconscious mind directs and stages your dreams. It is trying to tell you something, and you would be foolish to ignore that most important information. In Biblical times the importance of dreams and their interpretation was well understood. The story of Joseph and his brothers and the avoidance of the famine in Egypt is only one among several examples the Bible gives of the art of oneomancy, or dream divination. Readers of the Bible are specifically instructed in I Corinthians 12:10 that prophecy is among the 'gifts of the spirit.'

Interpreting Dreams

When you dream, the symbols you see are created by your own mind. They are unique to your background and experience. It is true that many common symbols are universally recognized; we do not deny that. But in most people's dreams the symbols are uniquely personal and cannot easily be interpreted by an outsider unless the outsider is able to explore with the dreamer the personal significance of the symbols which the dreamer saw.

To many people living away from the seacoast, dreaming of seagulls would be taken as a positive thing, rather than the very negative imagery it gives people like us who have to live with the messes gulls create. Not only that, but on an almost minute-to-minute basis, your own symbology changes. You are on the street; you see an accident involving a blue car. In your own mind subtle changes now occur in your feelings about the color blue; from a quiet, cool color it is now a symbol related to death and destruction. Only you can adequately interpret your own dreams. This is why we cannot 'read' dreams by mail for people who write to us. There must be a personal give-and-take if the meaning in your reality of the symbols you saw is to be made clear. There are generalized guidelines available which may help you; Professor Carl Jung has shown that some symbols are universal. Do not take those guidelines as absolutes, however; for your own mind will subtly modify them and give them meanings which are significant only to you.

If you constantly dream of rain and water, in most cases this means you are weeping inside about something; so you should analyze your life conditions to learn what is causing such clues, and should use the techniques we will describe to overcome your problems. Similarly, if you dream of a rabbit in a negative situation involving someone of the opposite sex, it is quite probable that you have a poor timid attitude to making love. Recognizing that this attitude exists, you can take steps to remedy it and can make allowances for yourself so as to become more serene in relationships with members of the opposite sex. Almost any book on dreams contains a useful table of standard symbology, similar to the abbreviated table shown on the next page.

Types of Feelings

Dreams are one of a general category of phenomena called 'visions.' Many people miss the point that 'visions' include those omens and portents that are given to you by senses besides sight. Some people, though actually very psychic, may never 'see' anything. These people may receive through their 'hearing' or other psychic sense.

Common Symbolic Meanings in Dreams
(always to be adapted to your individual way of thinking)

Accident	Usually indicates that a real accident is about to occur.
Apple	Desire, both sexual and for knowledge.
Basement or Cellar	Low level of development; the unconscious mind.
Battle or Aggression	Usually internal conflict; watch to see who wins.
Birth, Death,	All symbols of transition and change.
Bridge, Doorway	
Broom	Cleaning up; clearing the path ahead.
Cane, Crutch, Sticks	Need for some support.
Classroom	Learning and gaining in the spiritual side of life.
Clock	Warning of need for action.
Clothing and	Totally depends on attitude; ranges from honesty through
Nakedness	embarrassment to sexual symbolism.
Crying, Rain	Sad event you have not grieved through.
Dagger	Traitor; sometimes a dominant male in woman's dream.
Dancing	Making love.
Drinking Water and	Love; fulfillment; self-indulgence.
Eating Moderately	
Drowning	Wish to escape problems rather than solve them.
Eye	Self-examination; pass through eye to new realizations.
Falling	Not living up to your own goals; falling in other
	people's estimation.
Fire	Either 'fired up' or anger.
Flying	With aircraft, rising above it all. Without aircraft,
	astral travel.
Glass	Seeing into the future, either clearly or through a murky
	or clouded pane.
Graduation	Initiation; time to move on to higher level.
Heart Attack	Precognition of actual attack, or romance.
Highway or River	Your life path; look to the sides to see progress.
House, Hotel	You each room being a different area for you to examine
	Attic the head, lower rooms the lower limbs, etc.
Ice	Frigidity; loneliness.
Journey	Quest for missing piece of a puzzle in your life.
Jury	Guilty conscience.
Key	Solution to a difficult problem.
Lost	Losing contact with the spiritual side of your life.
Missing a Bus.	You are missing out; life is getting away from you.
Mountains	Problems ahead.
Paralysis	You are stuck and afraid or unable to move.
Passenger	You are being carried along, letting it all happen.
People, Parade,	The people usually depict the many roles you play in your
or Crowd	own life.
Rehearsal	Preparing for an important event.
Ring	Completion; devotion and love.
Ruins	Plans will go astray; despair.
Sexual Intercourse	Reconciliation of internal conflict.
Skeleton	Hidden problems; death.
Sleeping	You're missing out on something
Snakes	Need for sex; or gaining wisdom.
Teeth	Depends on their condition. If rotten, falsehood; if
	clean and strong, loving kindness.
Water	If calm, peace; if stormy, troubles. Otherwise, spirit.
Witch	Mystery and power; supernatural aid.

It seems that approximately

- 90% see pictures; that is, are clairvoyant;
- 6% feel things and wake up 'in a mood'; that is, are clairsentient;
- 1% taste things and wake up with a good taste or a bad taste; that is, have clairgustation (tastition);
- 1% smell things; that is, have clairolefaction;
- 2% hear voices or music; that is, are clairaudent.

Making up tables for the meanings of the various feelings and impressions that visionaries get is beyond the scope of this course, because it is an area in which far too little real work has been accomplished. We encourage you to write to us with information on what visions mean to you, whether you are clairvoyant or receive through any of the other senses.

Daydreaming

In the rush of today's life, you rarely spend long times working at pursuits that allow your mind to drift free while the tasks keep the body occupied. When Grandpa followed the mule and plowed the field, he could meditate upon his life and think about other farm tasks. When Grandma's hands were busy washing the clothes, she too could become contemplative. One of today's most famous psychic teachers working in South America assigns people to carry heavy stones endlessly up hills. This great guru's modern discovery of an 'aid to awareness' is just the rediscovery of ancient knowledge. The hands and body are kept busy with a task which requires no conscious attending; consequently the mind drifts free and the subconscious is able to bring through the conscious mind the information that it has been absorbing throughout the worker's lifetime. Since the tractor took over from the mule and the washing machine from the scrub board, people have continually packed more labor-saving devices into their homes; thus tasks which would naturally have allowed meditation have been eliminated.

One of the few tasks remaining is long-distance driving; another is weeding the garden. You should use these opportunities to relax, daydream if you will, and meditate, paying attention to all the information your subconscious mind is giving you. In many ways you owe yourself at least a half-hour a day to drift. Take the time to become serene. Allow the two halves of your mind to communicate. You deserve it!

Meditation

You have probably heard how great meditation is for you. . .and how much it will cost you to get into it. All the recent hoorah about meditation boils down to the great discovery that if people slow down and spend time alone, allowing their minds to drift, their lives smooth out and become more serene.

Alternatively, if you bring your mind under rigid control you can improve your life by imposing your will first on your own body and the magically (that is, telepathically) to change things around you. These two meditation paths are

1. Outward - best exemplified by the Canterbury Institute's Astral Travel Meditation^T
2. Inward - best exemplified by the eastern meditation systems currently fashionable, such as Transcendental Meditation.

Outward Meditation

We have trained without trouble well over 150,000 people in the art of 'outward' meditation. We do not know whether our method is the most simple

^T-----
In conjunction with the Canterbury Institute, the School offers a special course in Astral Travel for those who are particularly interested in this phenomenon.

available, but we are altogether confident that our method is both effective and safe. So as you embark on this new experience, do not skip steps; follow the instructions exactly as they are given.

A Witch very rarely waits passively for anything, especially for direction along life's path. Vaguely hoping for a dream or a sign just isn't a very satisfactory way to run your life. During outward meditation, in addition to getting the two halves of your own mind in contact with each other, you can also reach outward and upward to receive guidance on problems to which you do not know the answers. A great deal of information can also be gained from spirits on various levels in Side. You will most probably have one special spirit assigned to aid you in your work. This is your Guide. Because of the Law of Attraction, this will be someone who closely resembles you in mental attitudes.

To qualify for initiation to the higher levels of the Craft, you will eventually be expected to have a spirit Guide whom we can consult about your progress. If you plan never to work at more than the theory of the Craft, you do not absolutely have to meditate; but everyone, even the most hurried and harassed housewife, should set aside fifteen to thirty minutes every day for her own private time in which all pressures are off her, a time when she can relax.

In dreaming and in meditation, as your awareness increases, so you will become aware of other dimensions of omens and portents. This can be helpful in the mundane 'paycheck' world, and you can reach out into the future to help yourself as well. You can plug into, you might say, the great Cosmic Consciousness to receive information that will make your future secure and serene.

"I" and "Me" - The Duality within You

Until now we have been talking about your unconscious. Buried deep within you is also a spirit and (if we are to believe the Egyptians) a whole host of other parts of the persona. Instead of getting into a lengthy discussion about spirit, soul, the mundane, the astral, and various other reality-concepts, let's keep things simple. We will refer to your unconscious and your spirit, the separable part of your duality, as "I" and your mundane body as "Me." "Me" is the source of physical demands. It is constantly pushing at you, demanding attention. "Me" wants to be fed. "Me" wants to get laid. "Me" wants the pretty trinket in the store. In contrasts "I" has no need of such things--but "I" knows that without "Me" "I" would have nowhere on this plane of existence to dwell. Therefore it behooves "I" to give in occasionally to "Me." Throughout your life you constantly think in terms of this duality. You say, "I love," "I sleep," but you talk about "my leg," "my arm," "my body." Almost from your first breath you have lived with this duality. In some ways there is a conflict between the two halves of your being; yet each needs the other.

To be successful in outward meditation, you have to convince "Me" to stop wanting mundane things; for so long as "Me" is clamoring to have its demands met, "I" can never communicate with "Me" or with other spirits. In some ways this is like a parent trying to get away on a private errand--one which an obstreperous child is trying to prevent. Every time the parent wants time to itself, the child screams bloody murder, falls down frothing at the mouth, or even breaks a limb to prevent the parent's departure.

"Me" is a very tough customer. It's been looking out for itself against the world for the whole of your life. "Me" has the firm opinion that if "I" turns its back, "Me" will become possessed and maybe die; and "Me" doesn't want to die: It has all those good bodily appetites still to fulfill. What you have to do, therefore, is convince "Me" that "I" having its own time represents no threat and will actually be beneficial to "Me" because during "I's" trip it will be looking for things that will help "Me" satisfy its appetites. What you eventually end up doing is making a bargain with the two halves of yourself.

You satisfy the majority of "Me's" immediate demands and then say, "Now it's time for "I". If you don't let "I" go, "I" will be mad at "Me" and in future will not satisfy "Me's" appetites."

All this may sound rather theoretical, but don't worry about it; for the following instructions are simple and easy to follow. The theorists among you will see how the practical instructions of this lecture are based in the foregoing theory.

Protection

There are two reasons that "Me" becomes concerned when "I" tries to meditate:

1. As we noted above, "Me" worries that it will have trouble if "I" leaves or has time to itself. This concern is overcome by "Me's" acknowledgment that you--that is, "I"--have already traveled astrally on a regular basis.
2. "Me" has become increasingly concerned in recent years about the supposed horrors of possession. Movies, books, and whispered stories in the occult community all have made possession a lurid and very present threat to "Me." Protection of the psychic kind is the answer to this anxiety. Such protection must be on a level that "Me" understands; that is, it must be in the physical reality and it must convince other spirits that the meditation is protected.

Once you have contacted your Guide, protection becomes a secondary concern and the salt circle can be dropped. In these early months, though,

DO NOT OUTWARDLY MEDITATE WITHOUT PSYCHIC PROTECTION

This is a very real warning. Though the technique of psychic protection is quite simple, it may seem a nuisance. People get into meditation and into astral travel, and think they are above these simple techniques; but the School has been involved in psychic research probably for longer than you have lived, and we tell you that these techniques are necessary.

First Steps in Outward Meditation

If you were set the task of baking a cake but you had no equipment, not even a stove, and no kitchen to work in, it would take you a considerable amount of time to assemble all the equipment necessary and to get set up. The same is true of meditation.

Step 1

- A. Find a comfortable chair or mattress.¹ In it there must be no iron or steel or material of animal origin, and the very minimum of non-ferrous metal. Metals, especially ferrous metals, become magnetized. You are working with minute electrical and magnetic impulses, and all outside interference must be reduced to a minimum. Make sure the chair or mattress supports you so you can sit or lie comfortably for fifteen minutes without moving. Sit in your chair or lie on your mattress and read a book, but don't move your body; only your hands and head. Are you really comfortable? If not, try again.
- B. Find a quiet-running mechanical timer. Nowadays most kitchens have such a timer. Check yours for running noise, because too loud a ticking has a hypnotic effect on some people.
- C. Find a loose flowing robe, pure white, made preferably from cotton or linen. Synthetic fabrics are not acceptable. A wrap-around front-opening dressing gown is ideal. In climates where nudity is comfortable, this is preferable; but if cold distracts your mind, wear the robe.

¹ If you can sit yoga-style without a chair, this is also quite acceptable.

D. Find a container of salt.

Step 2

Select a place. Somewhere in your home there is a spot suitable for meditation. In order of importance the requirements are:

- A. A wall running approximately north/south (if you are using a chair, not a mattress).
- B. An area along this wall that is not near heavy electric cabling or appliances.
- C. An absolute minimum of clutter. Books and newspapers are especially undesirable because of the busy thought patterns they engender.
- D. A location as close to the sky as possible (outdoorish in feeling)
In California this might be a patio; in colder climates it might be the master bedroom.

Step 3

Establish a time and stick with it. The factors influencing your choice of time vary from individual to individual, but here are some things that should be considered.

- A. When will you be able to be uninterrupted?
- B. Can you keep this appointment every day unless something unforeseen interferes?
- C. Will your mind be free of petty work and household problems during the chosen time? That is, is it far enough removed from outside distractions so you can let your mind float without being tugged back?
- D. The time you choose should be such that the sun is below the horizon.

Step 4 - The Trial Run

Let us say you have selected dawn or 6 a.m. as your test period. Ideally you will have slept with a partner and are well adjusted sexually. By morning most of life's cares have been dropped and are not so oppressive that they intrude. For the trial run, get up about 5:45. Shower or bathe (men should also shave unless they habitually wear a beard); put on your clean robe, and go to your selected area. If you are sitting, face toward the east or toward the west. If lying down, have your head to the north. Subdue the light entering. Use salt to draw an unbroken circle around you clockwise on the floor. Set the timer for five minutes. Have your legs uncrossed, your hands resting on your thighs with palms up; tilt your head very slightly back. When you are settled and comfortable, absolutely relax all muscles in your body.

You may find there are annoyances such as noises or areas of bright light. If these come from sources beyond your control, you may have to change the time of meditation. Readjust the setting and set the timer for another five minutes.

Try again. Your area and equipment may or may not be satisfactory now, because your sensitivity is increasing as your eyes would adjust to a darkened room. If you feel another spot in the home would be better, don't be afraid to change the location. You won't know until you try.

Continue these five-minute trials until you are satisfied that you have achieved the best conditions possible in your circumstances. This does not mean a setting like a dark room at midnight. Your goal is relaxation. Be comfortable; that's all.

Up to this point you have taken no protective measures, so ignore messages or impressions that arrive spontaneously. If a persistent thought occurs or a persistent picture is seen, immediately protect yourself as described below in 'First Meditation,' and start again. If the message is repeated, act on it. You are one of the lucky ones who receive immediately. This can occur when there has been a buildup of information intended for you: Messages are so

accumulated that they take the first opportunity to come through. After a week or so this initial burst will subside and you can start real work.

Now your preparations are complete, and you can proceed toward consistent communication. You are ready for your first genuine Craft-style meditation.

First Meditation

All your faculties are resting and waiting. You are in a state of homeostasis, with all your cravings moderately satisfied. There is nothing pulling or tugging at you, either mentally or physically.

Arrange the scene as you have experimentally determined it should be. Set the timer for fifteen minutes. With the salt shaker draw an unbroken circle of salt around you clockwise on the floor. (If in a carpeted area, spread a clean bedsheet first. The salt may be reused day after day, but you must cast the circle anew each time you meditate.) Sit in your chair or lie on your pallet, and make sure you are comfortably settled. With eyes closed, say aloud:

"Spirits of mischievous intent, spirits of lower entities,
You cannot cross this sacred line."

Make the sign of the Celtic cross by raising the right hand and with your first and second fingers together touch your forehead (Third Eye). Sweep the hand straight down and touch your genitalia. Now move your hand up to chest level and to the left and touch your left shoulder. Now sweep across the body from left to right and touch your right shoulder, as shown in Figure II-1. Say:

"May the Elder Ones protect me.

I ask the protection of Gwydion.

As he wills so mote it be."

You have around you a permanent protective force field resembling a white veil or halo of light. Mentally open this aura as you open your robe, laying aura and robe back simultaneously. Say:

"Guides, I am naked in your sight.

My body and my mind are unclothed.

Protect them, and send to me what you wish."

In order to encourage the spirits (most of whom were reared as Christians) and to protect yourself further, it is well to say a modified version of the Lord's Prayer. The modifications are minor, and the spirits feel comfortable in this environment.

"Our friends who are in Side: blessed be your names.

God's kingdom come.

God's will be done on earth as it is in Side.

Give us today our daily bread.

Forgive us our weaknesses as we forgive those who wrong us.

Help us endure our trials, and deliver us from negation.

So let it be."

Now begin the first mental exercise: the raising of a cone of power. Mentally picture a tall thin cone whose base rests on the salt circle you have drawn or on your shoulders, and whose point disappears into the universe. Concentrate on this concept a little while. You are putting out thought waves which resemble electromagnetic transmissions; they are capable of passing through any substance. The cone of power serves to conduct messages and impressions to you.

Now wait, expecting to receive messages, but not concentrating on anything. This is a difficult time for the beginner. Many different types of messages may be received. Most probably you will see messages visually--but you may also receive them through your sense of hearing, smell, touch, or taste. Think of a baseball park on a hot afternoon when someone has just hit a home run: Do you see, hear, smell, taste, or feel the scene? This same receptor sense usually (though not always) carries over into meditation.

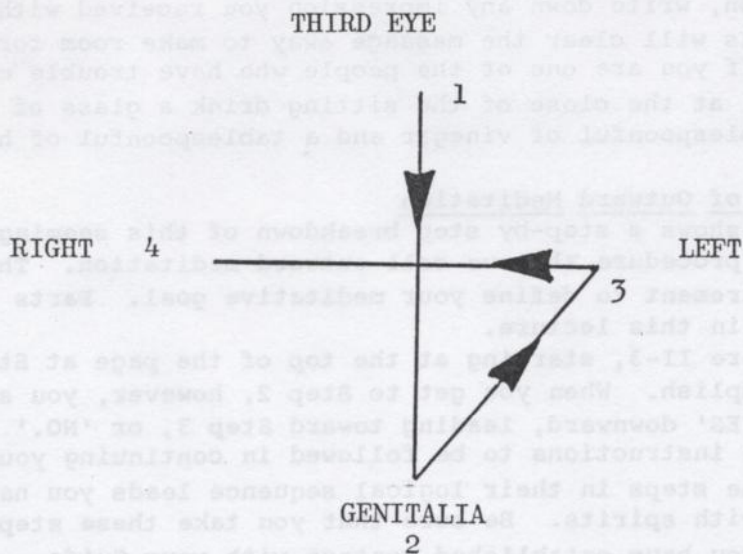


Figure II-1
Forming the Celtic Cross

It may happen at any time: a sudden flash of light or an inspiration. A common first sight is an eye watching you, through whose iris you can see new vistas. A common first feeling is to be drawn up out of the body, floating free where new things are felt and inspirations occur. Whatever happens, don't be startled. Let go. If a white flash occurs at the edge of your vision, indicating the Guide's presence, don't jerk your head around. The abrupt movement of your earthplane shell will disturb reception, and you will lose the impression.

After a time that often seems too short, the bell of the timer sounds and you come back to the physical part of life. Common practice is the offering of a short healing prayer to use up the force built up within the cone of power and the salt ring. Say:

"I ask this great unseen healing Force
To remove all obstructions from my mind and body
And to restore me to perfect health.
I ask this in all sincerity and honesty,
And I will do my part.

"I ask this great unseen healing Force
To bless both present and absent ones
Who are in need of help,
And to restore them to perfect health.
I put my faith and trust in the love of the God."

During the first verse, imagine the cone of power dissolving into yourself and any companion(s). During the second verse, direct the remaining part of the cone to travel out to a specific person(s) in need.

Close your robe and your aura, saying:

"I am surrounded by the pure white light of the God.
Nothing but good shall come to me;
Nothing but good shall go from me.
I give thanks. So let it be."

Imagine the white veil once again surrounding you.

Follow Up

If you have a companion, talk now of what each of you experienced. If you have no companion, write down any impression you received with the date of its occurrence. This will clear the message away to make room for new ones in your next sitting. If you are one of the people who have trouble casting off the meditative mood, at the close of the sitting drink a glass of water to which you have added a tablespoonful of vinegar and a tablespoonful of honey.

Your Flow Chart of Outward Meditation

Figure II-3 shows a step-by step breakdown of this seemingly complex but actually simple procedure that we call outward meditation. The chart also includes a requirement to define your meditative goal. Parts 7a, 7b, and 7c are described later in this lecture.

Look at Figure II-3, starting at the top of the page at Step 1. This step is easy to accomplish. When you get to Step 2, however, you see there are two paths: either 'YES' downward, leading toward Step 3, or 'NO.' To the right of the 'NO' you see instructions to be followed in continuing your development.

Following the steps in their logical sequence leads you naturally into your first contacts with spirits. Be sure that you take these steps every time you meditate until you have established contact with your Guide.

Getting It Working

If nothing dramatic happens in their first few meditations, some people give up. We urge you to be persistent and notice how serene your life is becoming. Something dramatic will happen; just give it time. Make sure as you go into meditation that

- A. Your posture is comfortable.
- B. Your mind is free of worldly worries.

Try these steps:

1. Whatever thought comes to trouble and distract your mind, write it down on a piece of paper.
2. At meditation time, carry this worry-list to the opposite side of your dwelling place from the place where you meditate.
3. Put a heavy weight on the piece of paper.
4. Tell "Me" you will deal with the problems when you have finished meditation.
5. Proceed with the rest of the steps as you are accustomed to doing.

C. What is your health situation? Obviously pain will interfere with any quiet contemplation; but the more insidious feeling of poor health which usually indicates the onset of a disease or a disease already present will interfere with the mind. The usual sign that a disease is present is a feeling of warmth or cold in some part of the body. The situation must be corrected before your development can continue.

D. Are you overtired? You must be alert but relaxed. Going to sleep is not working at development.

E. Food and Hunger. If you are starving, that fact is uppermost in your mind and no message can get through. Similarly, if you are satiated you are just asking for trouble. Keep the body well in balance, satisfied and at peace. Then it will give you little trouble.

F. Magnetic Fields. The human mind is an excellent detector of fields; and the influence of fields can be disturbing, even fields induced by ordinary house current. Dr. Rocard of the Sorbonne has found that humans and animals can detect extremely weak fields. We have learned that a magnetized hairpin can significantly interfere with perception of messages.

G. Lighting. The easiest thing to do is close your eyes, though some people like to keep theirs open and sit with a dim red or blue or white light. It is often worth while trying a change of this sort. Remember, though, that colors

1. START
2. HAVE YOU STUDIED INSTRUCTIONS? \rightarrow NO Go back and study.
YES
3. IS YOUR MATTRESS/CHAIR COMFORTABLE? \rightarrow NO Get a new mattress or chair.
YES
4. IS YOUR AREA SECURE? \rightarrow NO Arrange a secure area.
YES
5. IS YOUR MIND AT EASE? \rightarrow NO Prepare worry list.
YES
6. HAVE YOU SUCCESSFULLY COMPLETED TRIAL RUN? \rightarrow NO Make necessary adjustments and complete trial run.
YES
7. DEFINE MEDITATIVE GOAL:
 - a. Inner serenity
 - b. Spiritual serenity
 - c. Getting answers to questions
8. HAVE YOU SATISFIED "ME'S" IMMEDIATE NEEDS, ESPECIALLY SEX AND HUNGER? \rightarrow NO
YES Satisfy "Me's" needs as far as possible.
9. COMPLETE PROTECTION.
10. ARE YOU RELAXED? \rightarrow NO Return to appropriate step to complete relaxation.
YES Meditate.
11. RETURN FROM MEDITATION.
12. CLOSE AURA.
13. STOP! Write down experiences this minute!

Figure II-3
Flow Chart of Steps to Outward Meditation

have mental associations and a pale yellow candle flame is still the best for high-level reception.

H. Knots. Knots and bindings tend to stop the free flow of energy, and are to be avoided. Among female meditators you usually see free-flowing hair instead of elaborate coiffures.

I. Timing. Always use the same time to the minute. Like you, spirits and Guides are busy on their own assignments. If you aren't there to keep your appointment with them, they become frustrated. If you know that you won't be present next time, let them know before you close down the previous meditation period.

J. Moon. The most notable step that you will next observe is the correlation between the phases of the moon and your results. During a waxing moon, results are more cohesive; they are complete; the whole story is given. During a waning moon results may be fragmentary and incomplete. You try to complete the

story--and the whole is distorted by subconscious interpretation. So, acknowledging the difference in reception during the phases of the moon, you can use it in your training. Reduce the overwhelming volume of complete messages during the waxing phase by consciously rejecting those that are negative and those that you cannot follow through on.

If none of these things seems to be the problem, have a glass of wine before starting; or take a vacation for a couple of weeks. Go to a quiet mountain retreat. Relax; go out and meditate under the trees. Things will right themselves.

Now we have cautioned you, warned you, told you all the pitfalls. Let's be optimistic for a moment and say that it is a rare person indeed who is so scared of the images or messages, or so turned off, that he will not immediately begin receiving under much less than the ideal conditions described above. The only prerequisite is practice. 'Groove it in,' as the training experts say. Do it so that it becomes a conditioned reflex like washing your hands. There are no strange or exotic motions to go through; just protect yourself and relax. Remember Grandpa did it following the mule--so you can do it too.

Results

As you work at it, you will receive a growing number of impressions in dreams, daydreams, and meditation. The impressions come into some low level of the mind and the conscious mind puts its own interpretation on them before they are presented to you. In this filtering, some information may be changed or lost.

As your skill in communicating grows, you will become aware of presences around you. Soon you will recognize one particular presence that visits you again and again. This is your Guide. Ask his or her name, or choose a name that feels as if it fits; when you need guidance, ask this entity for it.

When you have established communication with your Guide, he or she will tell you when you are developed enough to dispense with the salt circle. He or she knows, so follow the advice you are given. Then you can move on and meditate, as we say, 'with seed'; that is, asking questions and receiving answers.

Inward Meditation or Concentration

To work ritual exercises that involve the casting of spells, you will learn to concentrate on a single point or idea for a short time. The idea is to focus the whole undivided being on this single point and concentrate the will to a point of brilliant light that can be sent to do your bidding.

To understand perfect concentration, think of the six aspects or six modes every creature and every object has of expressing itself.

1. It is visible.
2. It makes a sound. If it is an object that does not move, the sound is difficult to perceive. The faster an object moves, the more sound it has. An object's individual parts may each have a different sound. A leaf has a different sound than the branch; the branch has a different sound than the trunk. In the body, too, each part has its own sound and each responds or vibrates in coordination with its own sound when it hears it.
3. It has a smell (faint though it may be).
4. An object can be experienced through its taste, whether by actually tasting it or by imagining what it would taste like.
5. It can be experienced by its texture: the actual feeling of softness, hardness, roughness, et cetera, that an object has.
6. An object either
 - a. has its own psyche (it is alive) or
 - b. has impressed on it a psychic feeling.

When you fully experience an object or a living creature, you use all these six modes of understanding. In full meditation of an object, you first visualize, then hear, then taste, then feel, then smell, and then sense the feeling of the whole object. In some people only one or two of these sensory inputs are developed. As a Witch, your goal will be to develop all inputs until you can become one with the object being sensed. In doing a ritual, you become the object of the ritual: the healing pulse, the money on its way to you, the lover, whatever.

A Practical Experiment

Perhaps you have in your fruit bowl a pear or an apple you would enjoy. Let's see whether you can improve its flavor and texture. Hold the fruit in your hands. Smell its ripeness. Feel the warmth of the sun it has absorbed. Taste in your mouth the most perfect luscious pear or apple you've ever eaten, and anticipate how good this one is going to be. Let your mouth water. Listen to the song of the fruit tree in your mind. Experience the aliveness of the fruit.

Now slowly take the first bite. It is indeed the best bite of fruit you've ever had. Through concentration you have made the fruit perfect, exactly as you want it to be. Continue to eat and enjoy your fruit. You worked at it; you deserve the pleasure.

If you think this way of eating fruit does not enhance your enjoyment, simply eat a piece absentmindedly and then eat one while you inwardly meditate.

The same principle can be applied to every facet of your life. Start first by becoming aware of your own body functions and controlling them. Begin with your breathing. Then move on into enjoyment of interactions with others, like lovemaking. Then expand yourself and use your new powers in ritual work.

Effective Programming of Your Visions

You can easily learn to program your mind to obtain the visions that will help you conduct your life more serenely. Whether your awareness takes the form of pictures, sounds, smells, tastes, or hunches, if you draw out the problem as a series of little cartoon pictures, your mind will be able to follow the alternates and select the one closest to the ideal solution, or even give you visions that indicate another solution altogether, one that had not occurred to you. Look at Figure II-2. It shows the problem as a little picture at the bottom of the page: in this case an empty wallet, a common enough problem these days. The problem, let us say, is compounded in this case by the fact that your rent is due on Friday. Step 1 is to picture various alternates that would get you money for the rent. In our case, these alternates range from selling blood at the hospital (pictured as the little bottle of blood); or selling the car (pictured as the little car with the dollar-sign over it); or pawning the stereo (pictured as the stereo with three balls over it); or getting a second job (pictured as the weary stick figure).

Moving up the diagram, the next sketches show possible results of the various alternates. Choice 1 shows a little fatigue and a happy stick-man walking away with a halo. Choice 2 shows the stick-man riding the bus. Choice 3 shows dollars going out to get the stereo back, with the dollar-sign drawn large to indicate that many dollars will be required. Choice 4 shows the stick-man in bed while others are out enjoying themselves. The box labeled 'Solution' at the top of the diagram is to be completed by you or by your Guide.

Before you start your meditation as you were instructed in preceding pages, make a diagram of your problem similar to the one shown in Figure II-2. Think up as many possible solutions and their consequences as you can. Think up wild

solutions, extravagant solutions, barely plausible solutions--the more the better. Then just before your meditation, review the sheet you have constructed. During your meditation or within 24 hours, you will get an omen or a portent that specifically describes the solution to your problem.

Although you should always keep your mind in gear while applying the solution, still you should stay flexible enough at least to try whatever solution is recommended to you. 'Fate is fan-shaped,' as the Chinese say; and from where you stand at the point of the fan, you can follow ANY of its ribs into the future THAT YOU WISH. The choice is YOURS.

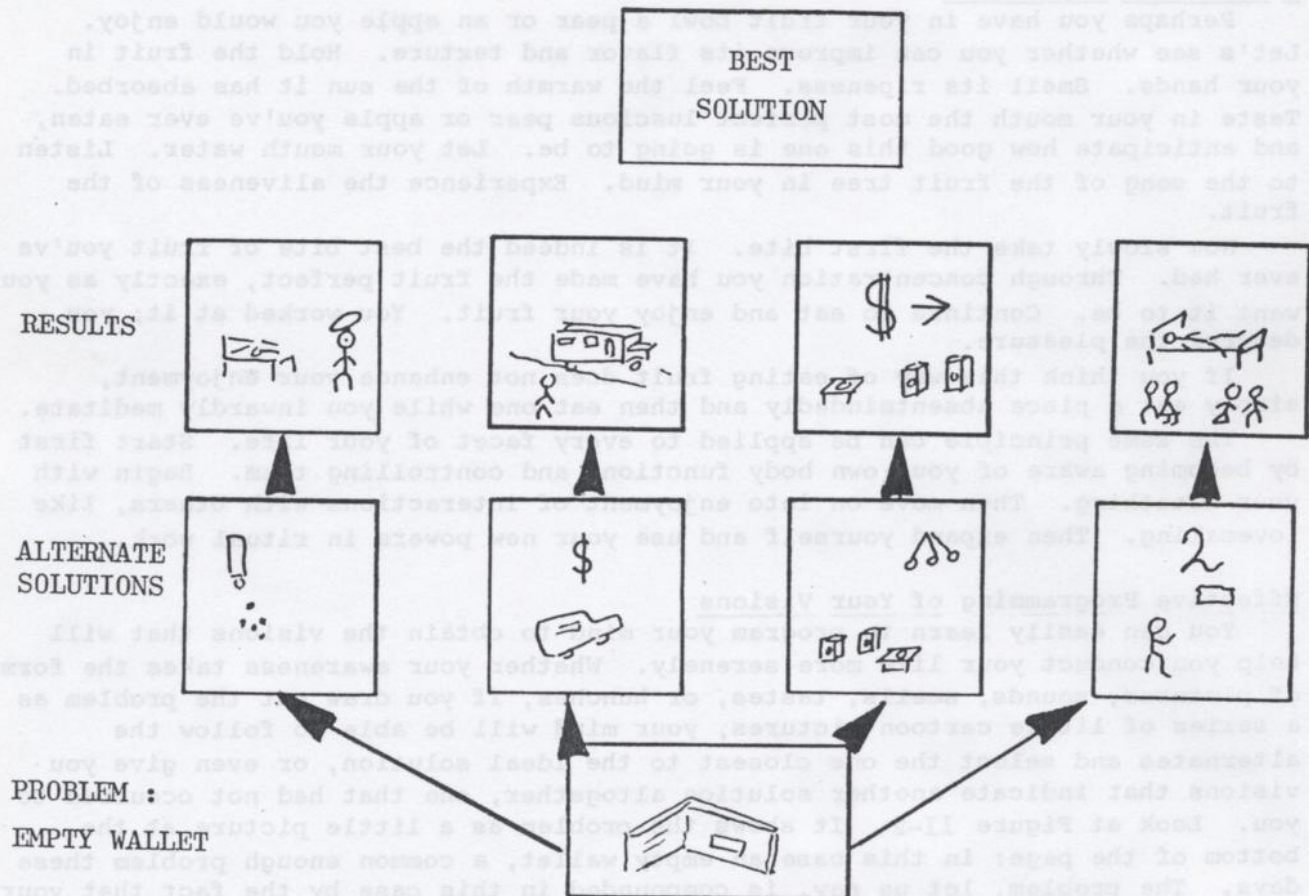


Figure II-2
Diagramming Your Question

Conclusion

Meditation and dream analysis will help you in your daily life. It's fun; it's easy; it works. If you have problems, contact the School. Please don't read a book by some journalist or self-appointed mystical guru and rely on what he tells you. If you want to scale a mountain, you get an experienced guide who has been there. We are available; we have scaled the mountain; so write us.

RITUAL TO ATTRACT WEALTH

Start working either ritual at new moon, ideally between 6 a.m. and 8 a.m.

** Ritual 1. Green Dollars **

The basic element of any money magnet must naturally be money. It must be money that turns you on. If a dollar bill is insignificant to you, maybe you should base your money magnet on a \$100 bill. Whatever form it takes, it must be money that is attractive and meaningful to you, that has an emotional appeal to you. All you need to do then is place that money in a spot where you will not only see it every day but also think about it. A good place would probably be on your bedside table. Tradition teaches, further, that it is efficacious to place a small magnet with the money, such a magnet as is readily available from the corner of a kitchen hot-pad. The basic thing you are working with here is the attraction of money for money.

** Ritual 2. Gold **

Necessary Equipment

Dark orange bag of linen or cotton	Piece of yellow jade
India ink	Piece of gold
Sandalwood	Soil
Orange candle	Gold-colored cloth
A few leaves of ground-ivy (<i>nepeta faassenii</i>)	
or carpet-bugle (<i>ajuga reptans</i>)	
Linen thread	

Using India ink of black or dark brown, on one side of the bag draw the symbol of the Bull (Taurus); on the other side draw the symbol of the earth. Into the bag put: the gold, the soil, the jade, the sandalwood, and the leaves.

Cover your altar with the gold cloth. Starting at new moon, every morning light the orange candle and place the bag on your altar before the candle. Stand facing south with the candle and the bag between you and the South Pole. Chant four times:

"Money, money come to me.

As I will, so let it be."

Each repetition of the chant should be louder than the one before. At the end of the fourth chant, clap out the candle and leave the arrangement until the next morning. After eight succeeding mornings of this charging ritual, wear the bag on a linen thread around your neck for the next seven days and nights.

The next step is a most important one. From the time the moon is full until it is new again, lock the bag away in a steel box and bury it. Try not to think of it; for this is the time when the influence is diminishing, and obviously you don't want to use a system that causes diminution of your riches.

If you need to repeat the ritual, you may.

Questionnaire

Complete this questionnaire (on another sheet of paper if you wish to keep this page for your records) and mail it to the School of Wicca, P O Box 1502, New Bern NC 28563. If you plan to be initiated, complete both Sections I and II. Do not delay your reply for meditation results; these can follow later.

Section I. (to be completed by all students)

A. 1. The word 'feasac' means:

- a) to be aware _____
- b) to ignore environment _____
- c) to be divine _____
- d) a wise senior citizen _____

2. Habits are:

- a) unnatural _____
- b) to be cast aside _____
- c) to be trained and used _____
- d) forbidden to Witches _____

3. Dream symbology:

- a) is the same for everyone _____
- b) should be ignored _____
- c) should not be emphasized _____
- d) depends on the individual _____

4. Your meditation chair should:

- a) contain all animal fiber _____
- b) contain only ferrous metal _____
- c) contain no ferrous metal _____
- d) be demagnetized _____

5. All people:

- a) are clairvoyant _____
- b) are clairsentient _____
- c) can foretell the future _____
- d) can receive visions _____

6. Incense and music in meditation:

- a) tend to cover up messages _____
- b) have no effect _____
- c) help neophytes _____
- d) are excellent aids to all _____

B. If you remember a previous psychic experience you have had, please describe it.

Section II.

A. Read 'DREAMS Their Mysteries Revealed' by G. A. Dudley, pub Aquarian Press or a similar book on dreams. Then answer the following.

Warning dreams seem to show that you can see around the bend of the River of Time. Do you agree?

B. Describe your meditation setup and schedule. Transcribe notes from your first week of true outward meditation. Include your thoughts on the symbols and impressions you experience in meditation.

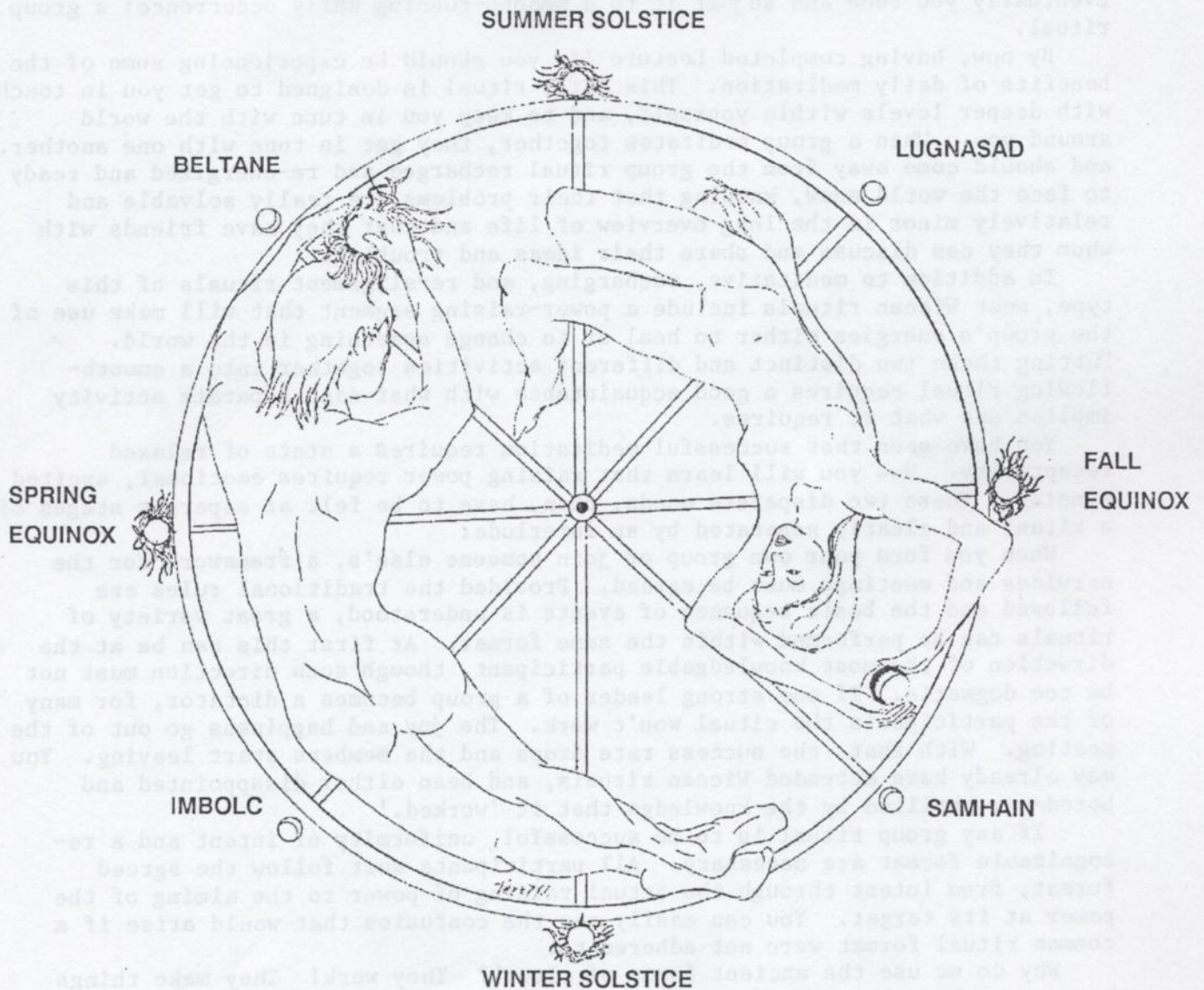
Are your dues up to date?

Your outside reading assignment for Lecture III (required if you plan to be initiated) is any book on Huna by Max Freedom Long. If you need to borrow a Huna book from the School's library, check here ☐ and enclose library fee.

Lecture III contains a full description of various Craft services, including esbats, sabbats, and weekly rituals, and their scheduling. Finally you will learn the truth of how Witches get beyond sex in their work. Also included is a full description of the precise method of casting circles, their exact sizes, and the dances performed in them.

School of Wicca

The Standard Services



© School of Wicca
January 1978
Revised November 1991

LECTURE III

Lecture III THE STANDARD SERVICES

Some Introductory Ideas

You have already taken part in many rituals: individual rituals such as bathing, and group rituals such as graduation. When you meditate alone, you are performing an individual ritual. When someone meditates with you, you each modify your own setup so that you can jointly be comfortable with the ritual. Both should then achieve reasonable satisfaction from the perfection of the dual ritual. Minor modifications can be made which increase the effectiveness for one participant without diminishing the effectiveness for the other. Eventually you tune and adjust it to a smooth-running daily occurrence: a group ritual.

By now, having completed Lecture II, you should be experiencing some of the benefits of daily meditation. This daily ritual is designed to get you in touch with deeper levels within yourself, and to keep you in tune with the world around you. When a group meditates together, they get in tune with one another and should come away from the group ritual recharged and re-energized and ready to face the world anew, knowing that their problems are really solvable and relatively minor in the long overview of life and that they have friends with whom they can discuss and share their ideas and troubles.

In addition to meditative, recharging, and re-alignment rituals of this type, most Wiccan rituals include a power-raising segment that will make use of the group's energies either to heal or to change something in the world. Putting these two distinct and different activities together into a smooth-flowing ritual requires a good acquaintance with what each separate activity implies and what it requires.

You have seen that successful meditation requires a state of relaxed receptivity. Now you will learn that raising power requires emotional, excited tension. These two disparate moods, then, have to be felt at separate stages of a ritual and clearly separated by an interlude.

When you form your own group or join someone else's, a framework for the services and meetings must be agreed. Provided the traditional rules are followed and the basic sequence of events is understood, a great variety of rituals can be performed within the same format. At first this can be at the direction of the most knowledgeable participant, though such direction must not be too dogmatic. If one strong leader of a group becomes a dictator, for many of the participants the ritual won't work. The joy and happiness go out of the meeting. With that, the success rate drops and the members start leaving. You may already have attended Wiccan rituals, and been either disappointed and bored--or thrilled by the knowledge that it 'worked.'

If any group ritual is to be successful, uniformity of intent and a recognizable format are necessary. All participants must follow the agreed format, from intent through the actual raising of power to the aiming of the power at its target. You can easily see the confusion that would arise if a common ritual format were not adhered to.

Why do we use the ancient forms of ritual? They work! They make things happen, perhaps because they awaken ancient race memories which serve as emotional keys to unlock the power with which we seek to attune ourselves. To repeat the old cliché, "If it works, don't fix it." In some groups it is fashionable to be very lax about scheduling and format; but if your work is to be successful, what it takes is some knowledge, a little planning, and discipline!

One person working with dedication or two people working in unison will be far more effective than a dozen chanting a phrase made meaningless by parrot-

like repetition. The ritual will succeed if

1. the participants are unanimous in their choice of the ritual's intent or objective;
2. they take specific, proven steps in the traditional format to draw on their own power and to invoke cosmic forces for the purpose of gaining the positive result they have chosen;
3. they work when the heavenly bodies are aligned.

When performed properly, rituals always succeed. If your attempt fails, it is because something you should have done was omitted, or you did something you shouldn't have. Very rarely a ritual 'fails' because other forces are at work. If you want a million dollars but your Guides feel that poverty will teach you more, you won't get the million. If you ask for a healing but the patient dies, perhaps the Guides, seeing more of the big picture, re-directed your energy.

Remember always, since most rituals work: Be careful what you ask for. You'll probably get it--exactly it!

Emotions and the Urgent Necessity (Rituals for Raising Power)

The prime necessity which drove ancient Wiccans at esbats and sabbats was SURVIVAL; that is, the fear of hunger and pestilence that might wipe out an entire community within short weeks. Thus the great emphasis of their religion was on fertility: reproduction of plants and animals, and of the people themselves, to preserve the human race. They found that the procedures they used in circle affected the world around them. Over thousands of years the rituals have become more and more refined. Long after the time when the urgent necessity for food and fertility has passed, the rituals still work; but now they focus on serenity, healing, and other goals.

Even today the human instinct for survival in time of crisis is still the most easily tapped source of emotional energy. If someone is hungry and sees a way to get food, they will expend a lot of emotional energy in getting that food so they can survive. To most adults, sex works the same way. In people who receive ongoing sexual fulfillment on a regularly repeated basis, the sudden stopping of that fulfillment generates tension. If they see a way to sexual fulfillment, a great deal of emotion is raised until fulfillment is achieved.

In both these cases, starvation for food and unfulfilled sex drive, if the deprivation lasts too long, then emotion raised by overcoming it is lowered; especially is this true of persons who become celibate. In that state, after two or three months sexual desire ceases to be a driving emotional issue. These are both survival functions. One relates to your personal survival, and the other to the survival of the species.

In our rituals we have found that a three-day abstinence from food and sex raises the emotional desire of the participants for gratification to such a level that the rituals work well. You will see as we go through the ritual how these needs are gratified so that in the second half of the ritual you can be homeostatic and achieve a successful meditative state.

The energy that is used is called bioplasmic energy. It is the same energy that is put into god-ess images. Raising it and making something happen requires emotional involvement. As you will learn in later lectures, there are many ways of fine-tuning the energy. For this lecture, it is important to know only that it can be raised through chanting, through dancing, through gender differences (sexual excitement), and through hunger. Additionally, a great deal of energy has been stored in stone gods or in ancient god forms that were charged by the prayers of devout worshippers. Craft workers may tune into that energy and draw on it to supplement their own strength.

In an ethical sense, the energy resembles electricity: In itself it is

neither good nor bad. Your intent, and only your intent, is the factor that colors it either black or white, good or bad.

The coven meets in a spirit of reverence and gratitude, to work. The energy used in that work is raised through the emotions of the participants and is directed at the will of the coven. After the work phase is complete, the coven meditates as a group, and then they have a party. The people present are all serious practitioners. Such religious meetings have been held for thousands of years. Activities involving acts of destruction or domination existed only in the minds of evil-minded medieval churchmen who wanted to discredit the Craft and get people to pay taxes to their churches--in other words, in the minds of people with an ax to grind. Any 'Black Mass' has nothing to do with the Craft. It is a sick fantasy of Christians and Satanists, not of Witches.

So how do covens get the group on an emotional high and sustain it long enough to do the work? Covens find that the emotions raised between persons of opposite gender or sexual orientation are the most powerful. In the coven, in secluded circumstances, often in the light of only the full moon, we use the very natural excitement raised by sexual tension to raise power and to make something happen.

Witches use the term 'sky-clad' or 'heaven-clad' to refer to nudity. To a Witch 'sky-clad' means the shedding not just of clothes but also of habitual social and racial differences. We gather, no matter what age, estate, social level, whether we are ugly or beautiful, fat or thin, tall, short, or handicapped, all sky-clad in the sight of the Elder Ones, to do the agreed work. For a short time, we are one with our fellows and with the great forces of the Universe. Regrettably the Body Beautiful is such a fetish in the United States that many newcomers to the Craft are apprehensive about being sky-clad. Very few of us are centerfold material, but we learn to like each other anyway. It is interesting to realize that as late as 1909 Quakers shed their clothes at the door to their meeting rooms and that the Puritans required people getting married to be naked in the eyes of 'God and the Congregation.' What happened to the old ways? Who changed the rules--and by what authority did they change them?

Witches call sexual intercourse at the time of a coven meeting the 'Great Rite' to acknowledge that it is different from everyday sex. Now let's think for a moment about using sexual tension to generate power. Depending on the coven's rules, you will either perform the Great Rite with your present partner or be partnered by an assigned coven member. The coven sets its own rules; there is no fixed 'law.' If the coven all got down as soon as they met and immediately made love, how much sexual excitement would be left? The answer is: none. If the donkey gets that carrot that's tempting him on, there will be no drive. So the Great Rite is not performed at the beginning of Circle, but only after the work is complete. It is not performed in the Circle--which is, after all, our temple. It is done in the privacy of a secluded place away from the Circle. No Witches perform the Great Rite with onlookers. It is always done privately, and only with other Witches. The knowledge that you will later perform the Great Rite after three days' abstinence is used to get emotional excitement to peak.

Think about it. If an urgent necessity was the imminent death of your own child, would you join an effort to save it, knowing that the whole group would be working with you in total dedication and selflessness, channeling their energy and strength to the child's benefit? Here sexual activity is being used as a MEANS to achieve a desired result rather than simply a physical END, the selfish gratification of the participants.

If you can't join in wholeheartedly, then don't. If you cannot truthfully

say that you are willing to commit all your energies to the success of the goal, back away; or you will certainly cause the ritual to fail, whether you're working alone or in a group whose efforts will be stymied by your negative attitude.

Unless every single member of a group is dedicated to the need at hand, the ritual must be postponed until there is unity of purpose. Several years ago under the direction of us Frosts, a group of skeptical Methodists in St Louis, Missouri, healed a woman suffering from pneumonia; then, to prove it wasn't just psychosomatic, the group healed a horse! In the same month a coven in Minnesota performed a ritual on the correct day at the correct time, but failed to heal the targeted patient. The Methodist skeptics gave it a fair trial.

ALWAYS before you start a ritual, whether solo or group, ask yourself:

1. Do I truly want this project to succeed?
2. How committed am I to the goal?
3. How much of ME am I willing to invest in it?

The same principle applies throughout the Craft, especially in group work:

DO NOT JOIN ANY GROUP ACTIVITY THAT MAKES YOU UNCOMFORTABLE.

Seek other groups and/or other means of achieving your goals. The Craft expects only one restriction from you: If it HARM NONE, do what you will. Once you have the knowledge, you are completely free to find your own path to success.

In the Craft you will never be required to do anything you wish not to do. If you elect to join a group, it will naturally be one whose attitudes and philosophies closely resemble yours. All pathways are equally valid--IF IT HARM NONE. Our only admonition to the neophyte regarding fertility, sex, and nudity is: If you find the Great Rite offensive, if you find the thought of being sky-clad distasteful, you most probably will not find fulfillment in a religion based on Nature's laws as they are expressed through the natural behavior of plants and animals.

Witches are aware that coven activities could transmit venereal disease. When you join a coven, one of the promises you make to the group is that you will limit intimate contacts, including such things as kissing on the lips, to the members of the coven. When a new member is admitted to the coven, a medical doctor should do a full physical in the last days before initiation.

With a reverent attitude toward fertility and a knowledgeable approach to sex, rather than bowing to the dictates of bullying religions or governments, we find that Craft youth are far less promiscuous than non-Craft youngsters; and also that, once entered into after the mandatory live-in period of at least a year and a day, Craft marriages are often monogamous outside the Circle, and enduring. Responsible parenthood is only a part of the broad effort of Witchcraft to turn the Earth toward ecological soundness and the conservation of the planet's natural resources. In ancient days the Celts slashed, burned, and moved on with the rest of humankind; but Witchcraft is a growing religion changing to meet present circumstances. Our attitudes in the late twentieth century reflect the leading edge of ecological concern for the mother planet.

The Format of an Effective Ritual

Once the appropriate date is decided and the intent of the meeting is defined, the five essential elements of a full ritual are easy to remember:

1. Construction of the temple.
2. Raising and sending energy. (making something happen)
3. The interlude. (becoming homeostatic)
4. Teaching and meditation. (recharging yourself and returning to the world)
5. Thanks and dismissal of entities who attended.

Preparations for any ritual start three days before the ritual itself, with a fast and sexual abstinence to sharpen and heighten awareness. For uncounted centuries it has been customary for occult initiates to cleanse their bodies with specific diets for at least three days before any major ceremony. For successful work, removal of such common toxins as alcohol, nicotine, adrenalin, and caffeine from the body is essential. (Honey, homemade bread, and water are permissible during the cleansing fast.) The dietary fast is accompanied by sexual abstinence, to heighten the energy available during the actual ritual.

Upward and Downward Self-Transcendence

Figure III-1 shows the changes in emotional level that will be achieved by the group as the ritual progresses. The people coming in at 'A' are in all sorts of emotional states. Some are tense, some happy, some sad. Thus the aggregate emotion can be labeled neutral. Singing, dancing, and concentration build the emotion and transform it into high energy to be directed to the group's purpose, be it healing or helping in other ways. The release of energy for the work and the interlude tend to 'ground out' the high, and everyone relaxes and becomes receptive. The serious, low-key teaching stabilizes emotional levels during this part of the meeting. Meditation pushes emotions upward again. With a good analysis period, this high is firmly established and persists through the close. The sadness of parting pushes it down a bit; but if the ritual has been effective, the sheer joy of the high will endure for several days.

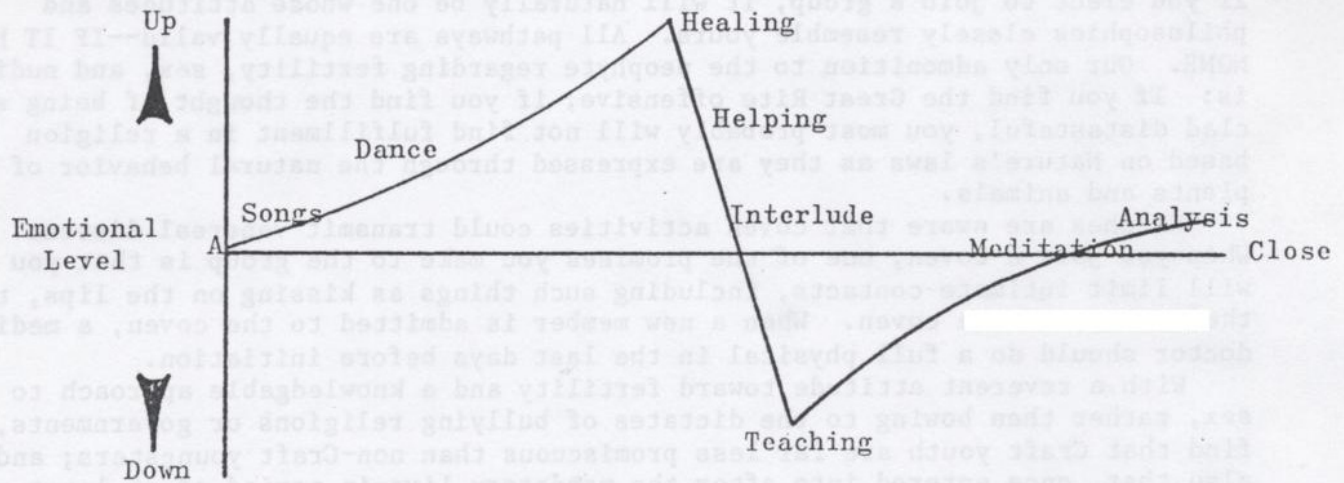


Figure III-1
Normal Emotional Fluctuations during a Ritual

A Word about Magnetic Materials

If iron is present in a circle, its emanations disturb the minute currents with which you work. Julius Caesar's 'Commentaries' indicate that all iron in a Craft village was collected and buried before festivals.

As you become more aware, more 'feasac'--more Witch-like--you will find that closed rings, though effective for protection, will cause you much trouble in Craft work. If you habitually wear even one ring, it can affect your life. Take all your rings off before you participate in a ritual. You will feel lighter--better--without them. If you wear a protective ring, you won't need it in circle because the circle will protect you.

Calling Down Power

As you learned in Lecture I, you can raise power from your own body, use energy stored in a stone god, or draw on the power of various ancient deities. In recent years some groups have practiced calling a deity down into the actual circle and have invited it to inhabit the body of a person in the circle. This practice has been proven over and over again to be extremely dangerous--when it works--both to the person whose body is possessed and to the entire group within the circle. The old gods still have immense power that they gained in time of old. If you feel you **MUST** take such risks, the correct procedure is to invite the deity into an area outside the main protective circles. We urge you to decline any invitation to join a group that calls any deity by name into the main circle.

The Basic Coven Services

A. Sun and Moon Services (Esbats)

Attendance at all sun and moon services is limited to initiated Witches. The moon represents the mother goddess (the Lady) and the sun represents the solar deity (the Lord). Centuries of experience prove that rituals are most effective when performed at new and full moon, when the heavenly bodies are aligned. Thus esbats are held at two times:

1. near midnight on the night of full moon, and
2. near noon on the day of new moon.

The climax of each service is timed to coincide with the moon's being exactly overhead. The new-moon esbat is male, light, dry, and fast-paced. The full-moon esbat is female, dark, moist, and slow-moving. Thus balance is achieved between the generative principles. All esbats tend toward maleness in the cold hunting months of winter and toward femaleness and fertility in the spring and summer months when agriculture and new beginnings are emphasized. The purpose of the esbat is five-fold:

1. To acknowledge that all we have is from the benevolence of the Great Mother and is the result of the God's generative efforts.
2. To express our gratitude.
3. To reaffirm our intent to live in harmony with the will of the Elder Ones.
4. To meditate as a group.
5. To make something positive happen.

B. The Great Sabbats

The major sabbats are four great Wiccan festivals celebrated at the corners of the agricultural year, on the full moons closest to the first day of November, February, May, and August. They replace the esbats which otherwise would fall on those full moons. The most important sabbat of the year is Samhain, the Craft New Year, when the female agricultural half of the year gives way to the male hunting half. At this time of mystery, the veil between this world and Side is thinnest.

A glance at the cover of this lecture will show you how the services fit the year cycle. The four great full-moon sabbats are:

1. Samhain, called by the Christians "Hallowe'en", an air/spirit festival.
2. Imbolc, the spring water festival that used to be keyed to the lactation of ewes.
3. Beltane, the great fire festival when male gives way to female and the herds are led out between fires to open pasture for the summer.
4. Lughnasad, the Earth Mother's festival when her first fruits are eaten.

C. The Minor Sabbats

The four minor sabbats are keyed not to the moon cycle but to the sun's movements.

1. Winter Solstice, a fire-oriented air festival designed to encourage the sun's rebirth and return northward.
2. Spring Equinox, a watery time when the solar deity is welcomed back to the north.
3. Summer Solstice, a fire festival celebrating the God's life-giving power.
4. Autumn Equinox, when the earth's harvest continues. The women usually celebrate the approach of their winter resting period.

In most years there are nine female and nine male esbats, and four female and four male sabbats, making a total of 26 observances you should attend. All three kinds of services are light-hearted and happy even though there is often a serious task to be accomplished. We cannot repeat too often that Witches are happy, loving people who have fun. As Witches we have taken control of our lives. That in itself is something to celebrate at every chance we get. We live life fully. We work hard; we play just as hard. Any allegiance we owe is to the coven. Our only restriction is "If it harm none."

The Place, the Equipment, and Necessary Supplies for Esbats and Sabbats

The first consideration, obviously, is the location. An area outdoors is ideal. Many covens purchase a tract of land to ensure privacy; however, climate and insect population in most areas will drive some of the meetings indoors. Some covens construct a circular enclosure of stone or wood without nails; others make do with walls and furniture covered with sheets.

Ideally, two sites will be available, one outdoors and one indoors. If there are two, be sure to tell the Guides when you expect to shift from one to the other.

What should you consider in choosing an indoor room for rituals? After psychic cleansing, even an old hall, house, or church may prove to be a good site for services.

1. Walls should be smooth, covered with paint or with paper in a pale color without pattern. If you cannot find such a room, a portable circular screen may be erected within the room you use.
2. A bare floor.
3. A minimum of electrical fixtures and nails.
4. Rooms nearby with sofas, beds, and blankets for the interlude.
5. A good-sized bathroom with an ample supply of hot water.
6. For children a second area should be arranged, preferably out of hearing distance of the first.

The ideal outdoor area is a small knoll near water in a hilly area away from all habitation. In the hills, look for a place where two tracks cross; use that cross point as the center of the circle. The outdoor site should have:

1. A flat area of bare earth, sand, or rock, at least thirty feet in diameter.
2. A large fire pit where coven members and their children can sit in a hollow to talk and to eat.
3. A small wooded area or house nearby where bowers can be arranged for the rest period.

Food

For coven purposes, men and women have regular partners. Each pair takes its turn in providing mead, home-made bread, and freshly cooked food for the meeting. The standard after-service meal is often a hearty stew and bread

followed by plain cake, honey, and fruit, all washed down by mead or wine.

Music

Music is vital to Craft meetings. It serves two purposes:

1. It invites us to celebration; and
2. It helps attune emotions, thus maximizing the effectiveness of ritual work.

Lecture VI explores the meaning of music to Witches.

To provide music for the dancing, a battery-operated tape player works well. The tape should have on it seven slow and seven fast-paced pieces of emotion-inducing music, each with a schottische or four-four beat. Figure III-2 shows the sequence of the taped songs. During each fast segment, members dance in round-dance formation. During slow segments, couples dance two by two, often in ballroom position. Each fast segment is approximately one minute long and each slow segment four minutes. The dance is not an athletic exercise; it is intended to raise emotional levels. Dancers should give free rein to laughter, hugging, singing, and the like.

Materials for the Circles

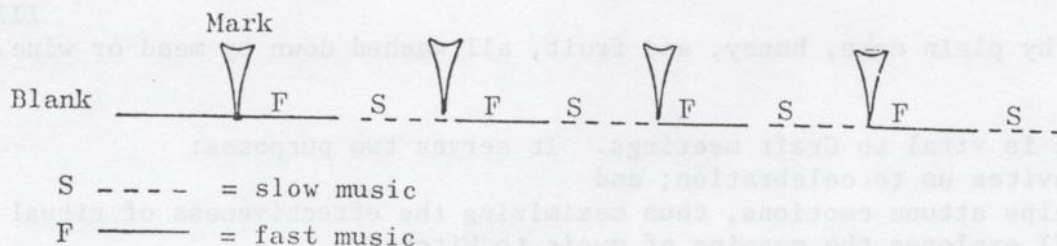
1. Sulphur - granulated agricultural sulphur. About 2 pounds.
2. Salt - sea salt or uniodized table salt can be used. About 3 pounds.
3. Herbs - herbs appropriate to the mood and intent of the coven are required, to be cast between the outer circles. About 1/2 pound.
4. Candles - four pure white candles, in non-metallic, windproof holders.
5. Charcoal - about 10 pounds. (Provide some starter as well.)
6. Copper sulphate - about 2 pounds.
7. Mead - depends on the thirst of the coven members. About 1 glass each member.
8. Water bowls- 4 bowls, wood or glass.
9. Fire place - portable stone, can be made from eight or so house bricks.
10. Matches.

The Actual Night

The coven gathers at a member's home (or the indoor site) to take care of any mundane matters and to agree on the intent of their efforts; then members wash and change into their robes. They gather at the ritual site where the Flamen arranges and lights the fires: one in the firepit for warmth during the meal, and for the circle a charcoal fire in a stone holder. The Flamenca¹ lays out the equipment necessary for casting the circle and removes any sharp stones or broken glass that could injure bare feet. She ceremonially sweeps the circle area and spreads salt to purify it. When the sweeping is complete, she places her broom by the fire. After the circle is cast, she puts the broom outside the door of the room or outside the eastern gateway to the circle.

Table III-1 lists correct measures for two sets of three circles. The smaller can be used for group of two and the larger for groups up to 16 members. (Covens can consist of any even number from 2 to 16.)

¹ The terms 'flamenca' and 'flamen' indicate the spiritual leaders of a group, with the prefix 'arch' for the second level. The flamen and the flamenca are the keepers of the sacred flame of inspiration. We prefer these titles from ancient Rome to the terms 'priestess' and 'priest', just as we avoid the use of words ending in '-mas' as titles for Craft festivals. It is true that we use the word 'minister' as a gender-free title for people running churches; this is readily understood by those in the outside world.

Figure III-2¹

Dance Music Programming on Tape

To check your circle after it is cast, cut a stick to the appropriate unit of measure and go around the innermost circle as shown in Figure III-3. The inner circle should divide exactly into the mystic 15 sections, the middle circle into the mundane 16 sections, and the outer circle into an indivisible 17 sections. We cast our circles in three materials: the outermost in sulphur; the middle in salt; the innermost in copper sulphate. Others cast all their circles in salt or in sulphur. Any electrically conductive material seems to work.

Circle	Small	Large
Inner	2.4	4.8
Middle	2.57	5.14
Outer	2.72	5.44
Unit Measure	1 foot	2 feet

Table III-1
Circle Radii in US feet

While they await the appointed start time (one half-hour before the moon crosses the meridian), coven members sit around the firepit talking and relaxing. At the appointed time the Flamenca sounds three notes on her flute or recorder and places her broom outside the gateway. All remove their robes and sandals. Each person picks up her or his athame and enters the circle through the eastern gate. The only metal of any sort within the circle now is in the members' (non-magnetic) athames. All are welcomed, including the spirits.

Sealing the Circle

The Flamenca seals the outer two circles, using a simple protective prayer. She says, "Spirits of evil intent, you may not cross this line." The Flamen casts a pinch of sulphur into the fire and says, "See how sulphur burns. If you cross this line, it will surely burn you." Here the myth of Witches hating silver is demonstrated. Sulphur dioxide from the burning sulphur turns any silver in the area black. Hence Witches do not wear silver in the circle.

Between the two circles members strew herbs chosen for their suitability for the specific intent. When the meeting is outdoors, the outermost sulphur circle may be set on fire with the affirmation:

"We are surrounded by the pure white light of the God.

Nothing but good shall come to us; nothing but good shall go from us.

We give thanks."

-- The Flamenca lights four candles and places them at the four cardinal

¹ A music tape is available from the School for \$5.00 postpaid in the U.S. or \$5 for foreign students.

points, with appropriate signs and salutations from all coven members as they use their athames to draw the Pentagram. Typically, facing east, they make the sign of the moon with words like:

"Spirits to the east, see this guiding light.
Come from the rising sun and moon to be with us.
As you will, so let it be."

They repeat appropriate affirmations for each cardinal direction. Some covens use the names of elementals, asking, for instance, that Salamanders of the heat of the south come to attend the circle. The Flamen says,

"Sky above, home of our father the Sun, protect and watch us as we work.

The Flamenca says,

"Mother Earth below, protect and watch us as we work."

She seals the circle with charged water. Typically, the Flamen takes four wooden bowls containing water and hands them singly to her. She sprinkles water around the inner circle and places bowls at the southeast, the southwest, the northwest, and the northeast points, affirming:

"By the power of the waters of the world which all living things need,
We seal this circle."

She repeats this until Flamen and Flamenca have walked entirely around the circle.

All present raise their athames in their right hands. Facing outward, they stab them into the ground or lay them on the floor with sharp edge outward, affirming:

"See, oh spirits of evil, how sharp and holy are our athames.
We place them so they will cut you,
Whether you are deep in the ground or high in the heavens."

The Flamen says,

"In this place that is not of this world,
Let us reverently and joyfully begin our work."

The circle should now appear as in Figure III-4.

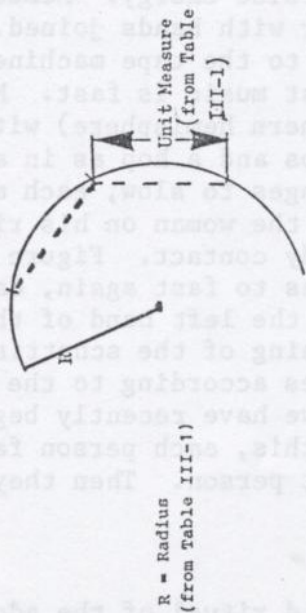
The Dance

All join hands and sing a light song designed to raise energy. Members face inward, either with hands on each other's shoulders or with hands joined. The Flamen starts the music by a remote control connected to the tape machine, or a musician watching the ritual begins to play. The first music is fast. Members move rapidly around the circle (clockwise in the northern hemisphere) with an Indian-file step, step, step, hop; that is, three steps and a hop as in a schottische (Figure III-5a). When the fast music changes to slow, each man releases the woman to his left and, turning inward to the woman on his right, begins to dance slowly with much warm and friendly body contact. Figure III-5b shows how this is accomplished. When the music changes to fast again, each man lets go with his right hand and, facing inward, takes the left hand of the woman on his right (Figure III-5b). The order at the beginning of the schottische is not stipulated. The number of fast or slow sets varies according to the age (and stamina) of group members. In crowded circles, we have recently begun to replace the schottische with the Wiccan Shuffle. In this, each person faces inward and puts their arm around the waist of the next person. Then they shuffle rapidly around in a clockwise direction.

Revering the Life Force

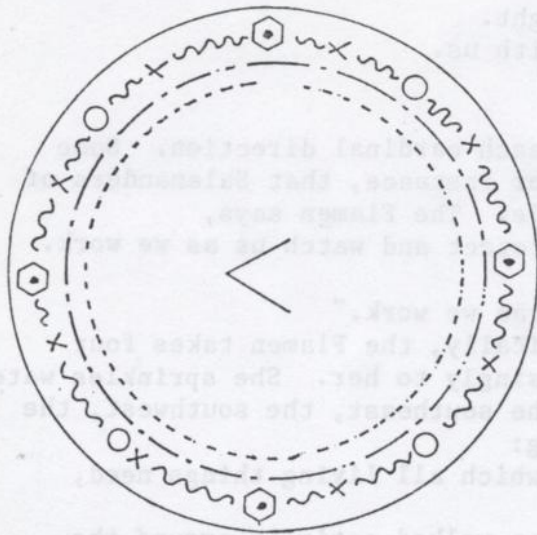
In the late 1960's Alex Sanders changed the age-old ritual of the adoration of the female at full moon and the male at new moon to a useless piece of stage

Figure III-3



Checking the Dimensions of Your Circles

Figure III-4



Salt ---
Copper Sulphate ---
Sulphur ---
Fire
Herbs
Candle
Athame
Bowl of Water

Construction of a Power Circle

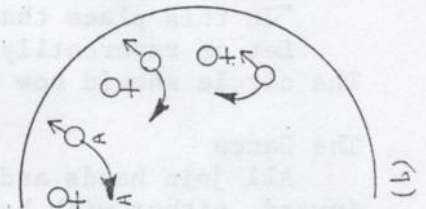
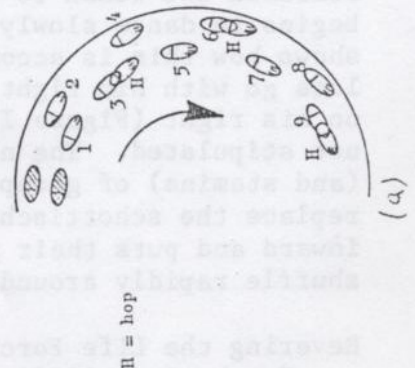
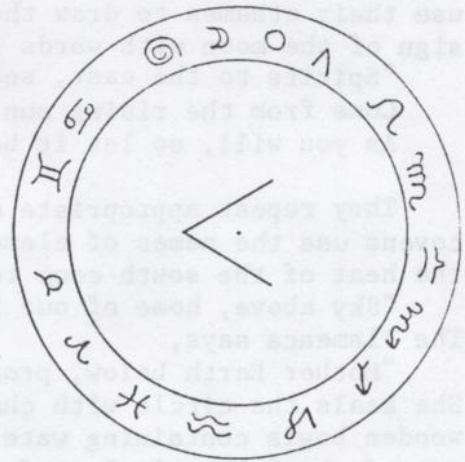


Figure III-5
Schottische Step

Figure III-6



Symbols of the Heavens Between the Two Inner Circles

Symbols in Salt
Astrological Signs etc.

Fire
 Air
 Moon
 Sun

Leave a gap in the east
to be closed by the
Flamenca during ritual.

ritual involving the thrusting of an athame into a beaker of mead or mixing red and white wine. At a real male new-moon ritual, the males stand facing out with legs apart, head thrown back, outstretched hands reaching upward. Each woman kneels before her partner and holds the phallus between her hands in the traditional fire Δ or prayer position. When the phallus grows strong, all rise and give thanks for the renewal of the Mystery:

"We thank you, Divine Sun, for the power you bestow.

May all grow fruitful with your aid."

At a typical full-moon female service, the male lies on his back and his partner may (optionally) introduce the phallus into her vagina. No sexual motion or play is used. Each woman sits astride with head back and arms outstretched toward the moon. The male reaches upward and holds his hands just in front of his partner's breasts. A typical affirmation is:

"May the Gods who gave us our senses lead us now to be complete.

May they make these men strong so our purpose may be fulfilled."

All rise.

People who are sensitive will feel the heat in the palms of the hands, and may even get a slight reddening from the procedure; but such stigmata fade quickly.

Accomplishment of the Agreed Intent

The members stand in a circle facing inward, and chant to raise power. The speed, duration, and type of chant depend on the work to be accomplished. The chant may range from a very low resonant ah-um type chant to a high aye-ee-oh. At the peak of the chant, the Flamen or Flamenca directs the power to its objective. Before the circles are broken, any power that remains is directed into the water.

The Interlude

During the interlude each couple retire to their bower and relax, ideally by making love. This releases the pent-up sexual power that has built up during the three days of abstinence and during the power-raising portion of the ritual. After about 45 minutes, the Flamenca again blows three notes on her flute or recorder to summon members back to the circle. Everyone now wears a plain robe, and those needing chairs for meditation bring them inside the circle.

Meditation and Analysis

Because the circle has been broken by the members' departure and re-entry, all three circles must now be completed and resealed. Additionally, in the space between the two inner circles members use salt to draw symbols of the heavens. We use astrological symbols and symbols for sun, moon, fire, and spirit so that there are sixteen symbols equally spaced, as in Figure III-6.

After the circles are sealed, a glass of mead is shared among all participants. Normally it is passed from member to member in a clockwise direction. Each member holds it so the next one can drink. Some people use the affirmation "All my relations" with each sip, but we prefer to use the simple saying, "Thou art God" when a male is drinking and "Thou art Goddess" when a female is drinking. This affirmation means that a little piece of the Ultimate Deity is within each one of us and acknowledges the divinity of all of us.

Next a piece of bread or a wafer biscuit is given to each member, to reassure the body that very soon, after meditation, it will receive food. The ceremony of wine and bread settles the body and the mind for meditation.

Meditating as a Group

In group meditation it is important to get the group together psychically with all working toward the common goal. To accomplish this, we use a 'talk-out.' (A tape of the talkout below is available from the School for \$8.95 postpaid in the U.S.) Typically, those present will be asked to relax as the Flamenca softly speaks:

"On a warm summer day you are standing lightly clothed at the edge of a low bluff above a beach. You can feel a light breeze on your skin. The ocean is sparkling and fresh. The sound of the breakers comes to you with the distant cries of seabirds. The scent of the ocean fills you. You are free and at peace. There is no hurry. You walk slowly down the bluff and across the golden sand, enjoying the pleasant warmth of the sand between your toes. You wander along the beach, enchanted by the surf and the sand and the seabirds. You see a mound of cool stones worn smooth by eons of waves, which form a tidal pool. The water in the shallow pool is deliciously warm to your touch. You swim down into it. You see water plants slowly waving above your head, supported weightless by the warm water. A few fishes are swimming slowly against the blue of the sky. It is very quiet in the pool. You see a cave and you swim through its opening without haste. At the end of the cave there shines a pleasant yellow light. Across the cave's end there is a gate. You open it and move into the light. Now let your mind continue the visualization. Let your mind follow its natural course. In that gentle light you see. . . Flow into it. Become one with it."

After fifteen minutes, or when the people begin to grow restless, the Flamenca brings them gently back, not hurrying, not doing anything abruptly.

Analysis

Each member of the circle is invited to discuss briefly what he/she saw. The Flamen and Flamenca discuss the general meanings of the symbology. If there are many present, the group splits into small circles for the analysis. Sometimes messages of a personal nature are discussed in private. To many, this portion of the meeting is the most enjoyable and most eagerly awaited. Even the quietest member will expound at length on her/his psychic impressions. This again illustrates the equality and importance of each individual in the Craft.

After this, any new knowledge received by any member of the group is quietly shared. This is the teaching period.

Dismissal

At the end of the esbat, before the circles are broken, any power remaining is again directed into the water. The spirits are then dismissed:

"Thank you for your help, spirit friends.

When next the moon is full (or whenever the next meeting is), please come again.

Go now to your rightful place, and rest content.

Thank you, Guides, for protecting us and leading us today.

We pray you, help us in the coming days.

God-ess, we thank you for your bounty.

We will be joyful for the coming month.

Goodbye, and blessed be."

Breaking Bread

All eat and drink a hearty meal together.

Sabbats

The order of service for a sabbat is identical to that of an esbat. Ancient

custom was for the Flamens and Flamencas of neighboring covens to arrange to hold the festivities together but separate from their coven members.

Before the Burning Times, members of several covens are said to have joined together on the eve of any great sabbat to have a great festival lasting from dusk to dawn. Alternately, covens would exchange leaders for this festival so that word of any new successes or failures could be exchanged and the Craft strengthened by friendships formed during these times. The ancient 'bedding' of the leaders was designed to cement alliances firmly among the various tribes.

Special Sabbat Features

For all sabbats, certain additions are made to the standard esbat services:

1. When the circles are complete, a caldron of spring water is placed near the fire. A little salt and sulphur are added to it. When the intent is complete, a second chant is recited in unison and the power thus raised is transferred into the water. All say:
 "Power, go into this water so that it may ward off mischievous spirits."
 Later the water is put into clean bottles for use in subsequent rituals.
2. Each of the four major sabbats has its own special feature which occurs after sealing the circle.
 - A. IMBOLC (Lactation of Ewes) is a midwinter festival to welcome the return of life. Imbolc is celebrated at the full moon nearest February 1. The Flamenca carries around the circle a container of warm whole milk newly taken from a goat or a ewe. She is followed by the Flamen who carries a lighted candle on his head. After one complete revolution of the circle, the Flamenca says:
 "We give thanks for the bounty of the earth and for the generosity of the Elder Ones."
 She drinks of the milk, then hands it to the Flamen. He carries it round the circle, giving each member a sip. When he returns to his place, he drinks all the remaining milk except a few drops which he pours onto the earth; this symbolizes Witches' unwillingness to waste the earth's bounty.
 - B. BELTANE (Purification by Fire) is celebrated at the full moon nearest May 1. A large fire of dried broom, juniper, or spruce is lighted. Coven members lay aside their robes and, holding hands, jump two by two through the fire three times. They affirm:
 "Let our bodies and minds be healed and purified by this fire."
 In some covens all body hair is shaved off and the head hair is cut short for this one festival. It is the only time the hair is cut throughout the year.
 - C. LUGNASAD (First Fruits) is celebrated at the full moon nearest August 1. A small hole is dug in the earth. From a wooden bowl with a wooden spoon, the Flamen eats a portion of hot cereal. The bowl is passed clockwise around the circle and each member eats from it. The remaining cereal is poured into the hole as all say:
 "See, generous earth: What we take we reverently return to you."
 - D. SAMHAIN (New Year) is celebrated at the full moon nearest November 1. As the day of Craft New Year, this is the most important and holiest of the sabbats. On Samhain eve, all fires and candles are extinguished. In darkness Witches reflect with gratitude on the gifts of the past year's bounty and consider their own hopes and dreams for the coming year. On Samhain morning the fires and candles are relit. All members are protected anew and, if they wish, are renamed (as you will learn in Lecture IV). An important part of this festival is the work to release earth-trapped spirits.

3. Each of the minor sabbats also has its special features.

A. The winter solstice festival (21 or 22 December) has been misplaced by various manipulators of the calendar to Christmas and the New Year. At Yule the old God dies and the new divine Child is born. The most popular Mediterranean myth told of Mithras, who died in a cave while the Virgin beside him gave birth to a male child from Mithras' blood. Many later cults like the Christians melded this legend into their 'bibles.' That is why Christians are confused by 'shepherds watching their flocks' and seeing a star at mid-winter--when Jesus' birth was in springtime. The real point of the festival is the rebirth of the sun; that is, the lengthening of daylight hours after the shortest day of the year (solstice).

The festival is celebrated on the morning of the solstice, culminating in the noon party at which Witches are served

1. five different game meats in salute to the hunting god;
2. a food that swells (to symbolize the growth of all things, including knowledge and wealth. In Scotland this is haggis, in America beans);
3. a blazing dessert in tribute to the sun.

A small portion of the dessert and one of the coins baked in it are retained so that the group will have money and food all year long.

B. The Spring Equinox, Lady Day (21 or 22 March), sacred to the Lady, whether she be addressed as Ishtar, Venus, Astarte, Brighid, Rhiannon, Diana, or another name. The cosmic egg and its representation in the eggs of birds, especially the robin's egg, are sacred. Those eggs must not be touched except on this one day.

C. Summer Solstice, Midsummer Day (22 or 23 June). This is a high-noon celebration of the power of the sun and is very male-oriented. Being sacred to Horus, Helios, Apollo, Bel, and other solar deities, it is a fire festival of a special sort. A large single bonfire is kindled at high noon. It is customary to make a wheel of straw or to plait straw around a wheel which is kindled and rolled around the boundaries of the village. If the wheel is still alight when it returns to the fire, good fortune will smile; if it is extinguished, a bad year will surely follow. Wreaths of verbena and mugwort (*artemisia vulgaris*) are worn to the festival and are cast into the fire. Ashes from the fire are kept and placed in homes to protect them against fire.

D. Fall Equinox, Harvest Home (22 or 23 September), sacred to the old gods in their maturity who symbolize confinement: Dagda, Lug, Osiris sitting in judgment at the right hand of Ra the Father, Pluto, Woden. This is a sunset service to the dying god. The symbolism is associated with the decrease of vitality and the increase of wisdom, the knowledge that will get the tribe through the forthcoming winter. At this harvest-home ceremony, the last sheaf is cut and the masters and mistresses serve and feed the workers.

Summary

Be natural when you participate in a service. Do not force anything. Relax. If something feels uncomfortable, discuss it in coven council and change it until it feels right for your group and also for you as an individual. The goal is not to force anyone into doing things reluctantly or self-consciously; rather, it is to relax minds and bodies and encourage the development of latent psychic faculties. If being sky-clad is abhorrent to you, wear a simple robe. If the Great Rite is not for you, you don't have to participate. What happens in a bower is known only to you and your partner.

Be scrupulous about protective methods and procedures. The power of the universe is at your hands, but there are attendant responsibilities.

By the regular repetition of the moon-cycle services and rituals, we are

reminded there is much in the Cosmos that is greater than ourselves. As we become more attuned to that cosmic awareness, we gain a truer perspective of earthplane (mundane) reality. As you grow in this knowledge, when you look upward to the beauty of the moon and feel the power of the sun, you will see those devastating personal problems assume their rightful proportions. Witches know that we are all part of the great natural rhythm, that baseless accusations of guilt and blame are a terrible waste of valuable human ability which could be effectively channeled for personal and common good. Attainment of this realization is one of the vital goals of every Wiccan service.

* * *

Lecture IV will describe initiation and handfasting services. It also contains a ritual of welcoming and blessing the children.

Ritual for Self Sealing and Protection

This ritual is designed for your own personal sealing. If you wish, you can also use it to seal a friend or your children. As given, it addresses a Celtic deity. If you wish to substitute another deity, choose one from the 'Fire' column of deities in Lecture I.

Equipment Needed

Altar or wooden table	Candle, sapphire-blue
Glass bowl	Cloth, sapphire-blue, about 3 feet square
Asparagus	Ground nutmeg
Narcissus scent	
Statuette or drawing or picture of a Centaur (a human-headed horse)	

Spread the altar cloth and arrange the items. Light the candle. Put the asparagus into the glass bowl and sprinkle it with the nutmeg. Add some scent. Face the east with your hands at your sides and your eyes open. Turn around once, turning to the right not to the left. Say this affirmation:

"On this night of new moon, I ask you, Ceridwen, Goddess of Fire, to bless me and seal my body against all negation."

With each affirmation, dip the tip of your right middle finger into the asparagus liquid. Touch each eyelid and say,

"Let my eyes see only beauty. Let me witness honestly."

Touch each ear and say,

"Let my ears hear truth."

Touch each nostril and say,

"Let the very breath of life be for good."

Touch your lips and say,

"Let my mouth utter truth and kindness."

Touch your heart and say,

"Let my life be lived for good."

Touch your genitalia and say,

"Let my life energy be used for good."

Touch your anus and say,

"Let my body remain healthy to work for the Craft."

Touch both hands and say,

"Let my hands work for good."

Touch both feet and say,

"Let my feet walk in the way of growth."

Turn round once more to the right. Say,

"Ceridwen, Goddess beloved of the Celts,

Witness now my intent to commit my life to growth and to good.

Recognize my mistakes as a part of learning.

Guide me in the way I should go, and shield me against negation.

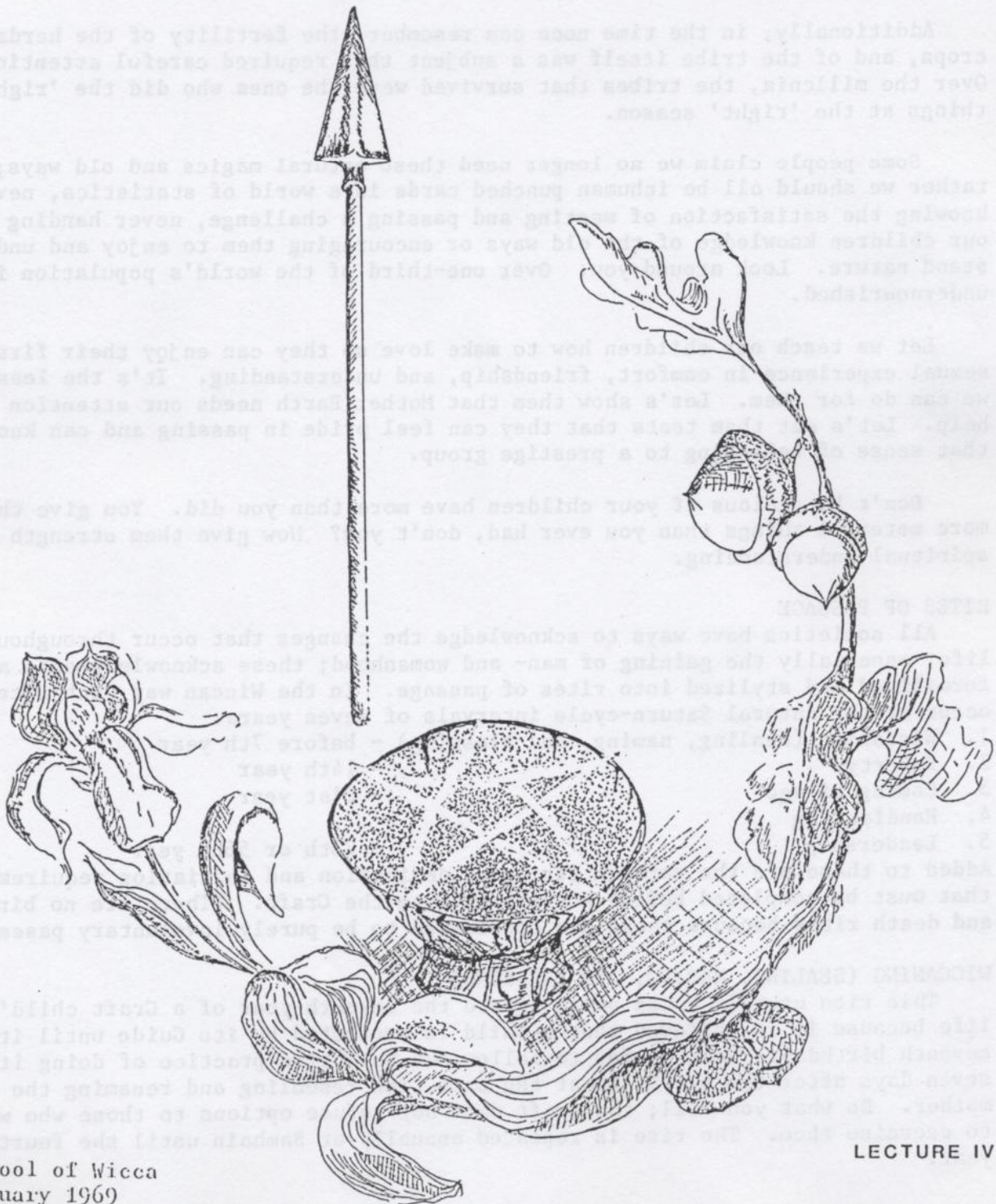
So let it be."

Let the altar cloth and all objects remain where they are for 24 hours.

Then bury them at a deserted crossroad; or burn them, mentally offering the vapors to the work of the Elder Ones.

School of Wicca

Initiation & Fertility Services



LECTURE IV

Lecture IV INITIATION AND FERTILITY SERVICES

INTRODUCTION

The Craft of the Wise is old beyond remembrance. Before there were settled villages it was practiced by roaming clans or kin who stood together against the elements and the uncertainties of life. Survival was a daily challenge. The ancient ways demanded that every child coming of age be tested, for none could trust another who had not proven his man- or womanhood.

Additionally, in the time none can remember, the fertility of the herds, crops, and of the tribe itself was a subject that required careful attention. Over the millenia, the tribes that survived were the ones who did the 'right' things at the 'right' season.

Some people claim we no longer need these natural magics and old ways; rather we should all be inhuman punched cards in a world of statistics, never knowing the satisfaction of meeting and passing a challenge, never handing on to our children knowledge of the old ways or encouraging them to enjoy and understand nature. Look around you. Over one-third of the world's population is undernourished.

Let us teach our children how to make love so they can enjoy their first sexual experience in comfort, friendship, and understanding. It's the least we can do for them. Let's show them that Mother Earth needs our attention and help. Let's set them tests that they can feel pride in passing and can know that sense of belonging to a prestige group.

Don't be jealous if your children have more than you did. You give them more material things than you ever had, don't you? Now give them strength and spiritual understanding.

rites of passage

All societies have ways to acknowledge the changes that occur throughout life, especially the gaining of man- and womanhood; these acknowledgments are formalized and stylized into rites of passage. In the Wiccan way such rites occur at the natural Saturn-cycle intervals of seven years.

1. Wiccaning (sealing, naming, and blessing) - before 7th year
2. Puberty - 14th year
3. Coming of age - 21st year
4. Handfasting
5. Leadership - 28th or 56th year

Added to these are the various stringent dedication and initiation requirements that must be completed before acceptance into the Craft. (There are no birth and death rites because these are considered to be purely involuntary passages.)

WICCANING (SEALING, NAMING, AND BLESSING)

This rite usually takes place before the seventh year of a Craft child's life because it is believed that a child is protected by its Guide until its seventh birthday. Some prefer to follow the Christian practice of doing it seven days after the birth and at the same time resealing and renaming the new mother. Do what you will; the Craft does not refuse options to those who want to exercise them. The rite is repeated annually at Samhain until the fourteenth year.

Typically:

The robed coven assembles for a closed meeting just before a standard service; the child stands near the fire at the center of the circle. Chairs are placed in a ring, and the outer single line of a full circle is completed with the usual protective blessing. The following prayer is repeated three times, first by the Flamens, then by the coven, then by Flamens and coven in unison.

"Guides and Elder Ones, we are gathered here to protect and name N... (the child). Help us with our work, which is for your good. We pray you: Ward off mischievous spirits and send N... a sensible guide. N... will be brought up on the Path. Help us, Elder Ones, to help you."

If the child is male, the Flamenca now takes over the service. For a female, the Flamen conducts the service.

F: "Who is the mother of N—?" (Or a sponsor if the mother is not present)

M: (stands) "It is I, — (Craft name)."

F: "Do you bring him/her freely to this place for this service?"

M: "Yes. No one in body or spirit has made me do this thing."

F: "After this service, do you solemnly vow to aid N... in her/his development of Craft knowledge to the very best of your ability?"

The reply is left open to the mother (or sponsor). A typical reply might be:

M: "I swear I will work with diligence to help N— develop into a happy and well-adjusted adult of the Craft. I will direct his steps along the Path."

F: "What name do you wish for N—?"

M: "—, which means —. and whose hidden meaning is —." (This will be explained more fully in Lecture V.)

F addresses N...: "Do you wish to be named as your mother (sponsor) asks? Do you swear you will for ever keep your magical name secret?"

C: "I do."

With charged water, the Flamenca seals each orifice of N—'s body with a Celtic equal-armed cross. As each orifice is sealed, these words are said by the coven members.

"Guides and Elder Ones, let no malicious spirit enter N—.

Let the eye see only beauty; he will make the world more beautiful.

Let the ear hear only beauty; he will make the world more beautiful.

Let the nose smell only beauty; he will make the world more beautiful.

Let the mouth utter only truth; he will speak honestly.

Let the penis be controlled; he will bring forth beauty.

Let the anus be controlled; he will stay healthy.

We give most humble thanks."

F: "Guides and Elder Ones, we name this child N—. Let him/her be surrounded by the pure white light of the God-esses and so remain until he is able to protect herself/himself. Blessed be N—. I now break the circle, asking that the power retained herein be given to N—."

NOTE: Each ear and each eye of the child is sealed separately. For a female child, line 6 above should read: "Let the vagina be controlled; she will bring forth beauty."

IV - 3

PUBERTY - THE SACRAMENT OF FIRST FRUITS

This very sacred first-fruits ceremony occurs near the fourteenth birth-day. It acknowledges the sexual reproductive ability of both male and female. For the uncircumcised male, the membrane under the foreskin is clipped and a spot of blood is placed on a linen square. For the circumcised male, a spot of blood is drawn from the skin of the penis. For the female, a spot of menstrual blood is used.

This is a new-moon or "beginning" service. At the appropriate time the young person is welcomed to the circle. After the interlude but before the exhortation or meditation, the following service is performed:

F: "Do you have the proof of your man/womanhood?"

C: "Yes."

F: "What does this symbolize?"

C: "It symbolizes the fact that my body is sacred."

As the bloodied cloth is cast into the fire, F and coven pray:

"Guides and Elder Ones, we give back this proof. We pray you, make strong the life force in N...."

F: "Make your vows."

C: "I will gladly accept:

the responsibility of my life's role;

the guidance and help of this coven;

the guidance and help of the Guides and Elder Ones.

I swear that I will help prevent evil and will follow the guidance of the Guides and Elder Ones."

F: "What does 'accept my life's role' mean?"

C male: "It means that

I will not irresponsibly fertilize;

I will use my sexual energy for good;

I will not in lust release sperm without my partner's permission."

C female: "It means that

I will not irresponsibly conceive;

I will use my sexual energy for good;

I will not barter sex for worldly goods."

F: "We welcome you to the fertile time of your life. It is a time of learning and skill. Enjoy the time, for all too soon you will be an adult. Go with joy to follow your path. Blessed be."

Power is then raised and sent into the youths, with a wish for strength for them.

We cannot emphasize enough how well the young people accept this ceremony and look forward to being welcomed into their new roles. In the Craft, sex is not something to be learnt about behind the barn. Instead, all is in its place. Sexual problems and later sexual techniques which bring more pleasure can be openly discussed between parent or Elder and youth, not mislearnt amid snickering or--worse--never learnt at all.

COMING OF AGE

No one can define exactly when this occurs; for it is a matter of the Flamen or the Flamenca judging the young person's maturity. Normally it's

around the candidate's twenty-first birthday. Like other rites of passage observed in the Craft, the Coming of Age ceremony is optional. The candidate chooses to undergo it or to forgo the experience.

Because of the honest, candid, guilt-free nature of the Craft, these rites require proof that the candidate is indeed an adult and that he does indeed understand the requirements of nature. The old male initiation required that animals be hunted, killed, dressed out, and eaten; and a minimum of 112 pounds of meat be prepared for the group. The female initiation requires either the bearing and caring for a healthy baby, or the raising of a minimum of 112 pounds of a substantial tuber crop like potatoes or carrots. Various groups add other requirements to these rites of passage, such things as proof of a martial arts skill, or ability to suppress pain, or knowledge of first aid and healing procedures, or assignment to other homes for a period of time.

Before you go into a group, ascertain exactly what their expectations are. If they expect the giving and receiving of pain, the generation of fear, or the taking of someone's measure, we suggest that you avoid them; for although the Craft requires stern self-discipline on occasion, it is also a gentle religion which tries in its work to avoid harm, not to engender pain or fear --and certainly not to trap anyone.

Recently several covens have followed the old Bavarian practice of requiring a male and a female youth jointly to plant a set of flowering trees in a prescribed pattern; then when the trees are in flower the youths are initiated into adulthood within their own circle. In these ecologically rather negative times, we heartily applaud this added feature.

The males are tested at their coming of age by the women, and the females by the men. There is no set service for the ceremony; but it is usual for the male to receive a significant gift of gold or a weapon, and the female title to a piece of property, as symbols of new responsibilities. One feature of the celebration seems to be heavy imbibing of alcohol by the celebrants. This traces its roots far back; for in the Middle Ages all youngsters coming of age were "drunk under the table." It is at least a test to see how the celebrant will act while under the influence and to insure that Craft secrets will be kept even under such circumstances.

INITIATION INTO THE CRAFT

Basically initiation is simply the bringing of a candidate in one ceremony through any rites of passage that he or she has missed, and a testing of their Craft knowledge. Wiccan churches are operated by the inner circle, the "covenant" or coven. In Europe and in our tradition, three levels of initiation are recognized: First, Second, and Third. Some confusion is generated by the persistent efforts of many covens to degrade standards; such covens emphasize quantity, not quality, of initiates. We abhor this lowering of standards by ego-tripping self-styled 'high priests' and 'high priestesses.' A few covens, especially on the west coast, are developing American degrees equivalent to the more advanced Celtic degrees.

Figure IV-1 shows the degree progression presently used, and compares general American definitions with the Celtic tradition honored by the Church of Wicca.

United States		Church of Wicca and Celtic
First degree American	=	No Equivalent
Second degree American	=	No Equivalent
Third degree American	=	First degree Celtic
No Equivalent	=	Second degree Celtic
No Equivalent	=	Third degree Celtic

Figure IV-1

Initiation can be compared to getting a degree in college. It is acknowledgment by your peer group that you have reached a certain level of proficiency. It does not mean that you 'belong' to the group (college) that issued your qualification. If you get qualification from a low-grade school and transfer later, your peer group will be entitled to insist that you come up to their requirements before they admit you to the inner circle.

This course teaches the theoretical background for a first degree Celtic (third degree American) initiation. Looking at requirements for first degree:

Since most people coming to the Craft today are strangers to one another, they have to undergo any rites of passage they have missed, and must undergo various tests to make sure that the remainder of the Craft will not be harmed by their joining and that they are worthy of the honor of being called "Witch." Knowledge gained by Witches had to be preserved; thus one of the foremost requirements in any rite of passage into the Craft had to be a test of that knowledge. Tests should be difficult; people who fail them are disqualified and are eligible for retesting only after a year and a day.

These tests vary from group to group, and for years we have been trying to establish and define equivalent levels of initiation between the various Wiccan groups in the United States; however, this has not been possible because each group holds that its initiation is the most difficult and the best. The leaders of the Church and School of Wicca therefore agreed on some standards which are now beginning to be accepted by more and more groups. Although this was done under the aegis of the Church of Wicca, the agreement was made among leaders whose backgrounds trace to such disparate traditions as Gardnerian Witchcraft, Alexandrian Witchcraft, Egyptian Witchcraft, Celtic Witchcraft, the American Brotherhood of Wicca, and the American Rite. Below is an extract from the By-laws of the Church which outlines the agreed requirements for initiation to the various degrees.

RECOGNIZED LEVELS OF ACHIEVEMENT

The recognized levels of achievement in the Church of Wicca are:

- * Neophyte - This means that a person has been with the Church for a minimum of three months and has gone through a dedication, sealing, and blessing ceremony.
- * Witch - After initiation the Neophyte becomes a Witch. Because we are unwilling to build a hierarchical structure, the honored title Witch does not change with levels of initiation. Moreover, anyone who claims a second or third degree in the Church of Wicca ipso facto does not have it and will be excommunicated from the Church.

DEDICATION

This is for those people who have not yet made up their mind about how deeply they want to be involved in the Craft but do want to belong to the group and want to participate in some rituals. The Dedicator is required to swear an oath to the Church and seal it with a drop of blood. This is an oath of allegiance which places the loyalty of the Dedicator to the Church above all other loyalties except those to blood kin and to country. It also requires that when the Dedicator is questioned, they will affirm that their religious affiliation is to the Craft.

Each Dedicator is sponsored by an Initiate. If the Dedicator elects to experience initiation, (preferably but not necessarily) the same sponsor will be the Dedicator's sponsor for that rite of passage. Between dedication and initiation there should be a minimum of nine months service to the Church. Service to the Church basically means learning and helping in doing such things as casting circles, and speaking to covenants about the Craft and its ways. The Dedicator may also be called upon to add his or her psychic energy to a ritual and very occasionally lend physical energy to Church projects. In general it is recognized that most Dedicators cannot afford either to take time off from work or to travel extensively on Church matters, so no tasks are assigned without the Dedicator's agreement. (Occasionally initiations will be performed for someone who has not been formally dedicated because travel problems or other extenuating circumstances have prevented dedication.)

The sponsor is responsible for making sure that the Dedicator has met the requirements of the Church for initiation. (A one-page list of requirements will be provided to Dedicator and to sponsor.) It is the responsibility of the Dedicator to satisfy the sponsor that they have met these requirements.

Any Witch initiated in the path taught by the School of Wicca may dedicate anyone to Neophyte status if that Witch has seen satisfactory proof of the candidate's eligibility. To initiate a Neophyte requires either two initiated Witches or one initiated Witch and the written permission of the Church to carry out the initiation. The Church should always be informed of the name of any newly initiated Witch.

WELCOMING

In the normal course of events before any circle, those who will participate gather to discuss the purpose of the circle and the procedures to be used, and to appoint leaders for that circle, awarding them their garters for the evening. At these ceremonies those of other paths who are initiated Witches or initiates of the Church of Wicca path who are not known to the other Witches present should be welcomed. Such visitors must clearly state what they think is their status (level of initiation) and ask the group for permission to enter the circle. If the group accepts them, they must state their Craft names and (if it is thought necessary) be re-blessed and -sealed during the service.

LEVELS OF INITIATION

In general the requirements for various levels of initiation are as follows:

FIRST DEGREE

* Dedicator for at least nine months

IV - 7

- * completion of the School of Wicca's course in Basic Witchcraft or its equivalent
- * completion of Craft tools
- * completion of 33 hours of public service in the year preceding the initiation. This service is to be of a hands-on, helping type, in contrast with such 'remote' work as letter-writing or telephone work. Typical service suggestions are battered women's shelters, counseling of patients with AIDS or other disease, crisis counseling, volunteer work in a hospital or an old people's home.

SECOND DEGREE

- * completion of 60 Psychic Education units with the School of Wicca, or equivalent. The School will evaluate instruction taken in other formal or informal circumstances, and will award psychic education units as it deems appropriate.
- * a dramatic change in life style - This usually means a job change to a more positive occupation and a move from one locale to another. It does not necessarily mean across country, though long-distance moves are preferred.
- * at least three years as a practicing public Witch
- * proven ability in a chosen psychic activity (e.g. healing or prediction)
- * sustained leadership of candidate's own study group for 12 months or more
- * completion of a vision quest
- * raising of a child until at least the fifth birthday
- * assisting in a birthing (human or animal)
- * having a food store; enough for one year including either the killing, skinning out, and eating of a wild stag, or farming ten acres of land for two years
- * agreement to raise no more than three others in this lifetime to the rank of Second Degree

One of the major difficulties in becoming a second-degree initiate is finding a Second-Degree Initiate to do the initiation--since Second-Degree Initiates are not allowed to say that they are Second-Degree Initiates.

THIRD DEGREE

In general this occurs at least ten years after a first-degree initiation. It requires leaving a present job and location, moving to a new town, and starting a group which exists for at least one year after the candidate leaves the new town. The candidate is allowed to take to the new location nothing except the clothes he stands up in and money equivalent to \$100. Again, finding a Third-Degree Initiate to do this initiation borders on the impossible.

TYPICAL ORDER OF SERVICE: INITIATION

Initiation requires a good understanding of the Craft and its ways. The candidate must have studied the Craft for at least a year and a day. In general, after fasting and remaining sexually continent for three days, the candidate is led blindfolded to the gateway of the circle and is challenged as to beliefs and study of the Craft; tools are examined. When answers and tools are judged satisfactory, the candidate's willingness to perform the Great Rite with a selected sponsor is tested during a private interlude in a bower away from the circle.

The candidate is then brought back and admitted to the circle. The blindfold is removed. At this time the candidate undergoes any of the following rituals that he has not received: sealing and blessing; puberty; coming-of-age. He is now qualified to participate as an initiate in esbats and sabbats, and may take part in power-raising procedures and group meditations.

TYPICAL INITIATION CEREMONY

Let us examine a typical first-degree initiation of a candidate who is over 18 and has not previously been sealed and blessed.

In the final time before initiation, the novice meets the Flamen, the other novices, and their sponsors for the initiation. Through discussion the sponsor decides whether the novice needs special teaching before initiation. Any such teaching is given by the sponsor.

The sponsors for the novice are usually the most recent coven initiates, though if there is too great a differential in age or physique, or the travel distance is too great, the coven elects special sponsors. The sponsor is a member of the Craft on whom the novice can depend; it is not a family member, nor is it the Flamen of the coven, who is too awe-inspiring.

The final three days before initiation are a time of fasting and sexual abstinence for novices just as for full members. Only honey, water, and home-made bread are allowed them. The novices are thus completely prepared, and the initiation holds no fear for them. There is no hazing, no secret, mysterious, terrible ritual. Everything is made as comfortable and as straightforward as possible; all steps are carried out in a spirit of reverence.

At the appointed time, the sponsor brings the blindfolded candidate to the gate of a precast triple circle, inside which coven members are seated on wooden chairs. Candidates are brought in singly; there is no way of conducting a mass initiation, for each person is an individual and is important. The Flamen challenges the sponsor:

F: "Whom do you bring to our temple? Is he/she prepared? Will you aid him in his future study of Wicca and along life's path?"

S: Answers appropriately.

Flamenca challenges the candidate: "Have you abstained for three days and three nights from the things of this world? How long have you studied Wicca?"

C: Answers appropriately.

Fca: "Have you studied other religions?"

C: "I have studied . . . and I reject it."

Fca: "You understand that when you are initiated your mind and body may be used by the coven to help others?"

C: "Yes, when it is in my power, I will obey the direction of the coven."

Fca: "You understand what is required of you this night, and you freely undertake these responsibilities?"

C: "I understand my responsibilities, and I come freely seeking entrance to this coven."

Fca: "Give me your athame."

Candidate hands athame to the Flamenca.

Fca: "What do these symbols mean?"

Candidate explains the engraved symbols.

Fca: "Have you other tools?"

C: "I have my ankh."

The Flamenca measures the ankh carefully against hers. If it is the correct size it is accepted; otherwise it is rejected.

Fca: "Why do you wish to join the Craft?"

C: There is no fixed reply; each candidate gives his or her own reasons.

Fca: "Why should the Craft accept you?"

C: Again, there is no fixed reply.

Fca: "Do you accept with serenity this rite of passage? If you have any reservations, speak now and depart; none will blame you."

C: An appropriate reply.

Fca: "What method of healing will you attempt?"

C: Names herbal, spirit, or telepathic.

Fca: "Describe three requirements for a cure."

C: Again there is no fixed reply, but a concise answer should be given.

Fca: "What method of prediction will you attempt?"

C: Names scrying, tarot, palmistry, natural, numerology, or astrology.

Fca asks a critical question on the method named; for example, if tarot, "What means the Page of Wands reversed?"

The Flamenca turns to the seated coven members: "Do we accept the candidate, or does anyone wish to challenge further?" Each member signifies approval or disapproval or challenge further. Any challenges are usually of a personal nature and ensure that the candidate is acceptable to the group. If there is more than one candidate, at this point the Flamen says, "Go and wait."

When all candidates have been challenged and the consensus is to accept, they go to prepared bowers. What happens in the bower is between the sponsor and the candidate. After approximately 5 minutes, they return. The sponsor affirms the candidate's readiness, and they are welcomed individually into the circle. The Flamenca closes the outer circle with a sulphur line, symbolizing that the candidate has passed one line.

Fca: "Spirits of evil, you may not cross this line. See how sulphur burns. If you cross this line, it will surely burn you."

If candidates have missed out on earlier rites of passage, they undergo them now; for example, the sealing and naming ritual (Pages IV-1 and IV-2).

After these rituals are completed, the candidate receives his last challenge:

Fca: "Abase yourself."

He falls to the ground before the Flamenca. She symbolically strikes him with her flail. He kisses her foot; she helps him to rise. He points at her his ankh (symbol of the authority of Guides and Elder Ones). She falls to the ground. He symbolically strikes her. She kisses his foot; he helps her to rise. Flamenca and candidate embrace.

The symbology of the meek overcoming the strong and the Elder Ones overcoming all, even the Flamenca, is easy to understand.

The new Witches move to the center of the circle. The Coven members stand and raise power by chanting. The usual affirmation is something

like:

"Power into the new initiates. May they have strength on their path."

F: "Be all aware that I now seal this circle. All in body or spirit who are not wholly committed to the Craft, leave now without blame. Stay, and you will become part of the Craft."

As before, Flamen and Flamenca seal the sulphur circles. Again they warn:

"If you are not afraid, stay." Then,

Fca: "By the waters of the universe I seal this circle.

By the fire of the universe I seal this circle."

The Flamen recites the Litany:

"In the beginning there was a void.

The Deity put Thought into the void.

The Thought created matter.

Matter came to the void.

Matter formed the universe.

The Thought created spirit.

Spirit formed intelligent life.

Thus did the Deity form the universe.

Thought is limited only by the Deity.

Thought guides our footsteps and brings wisdom.

Many humans have stopped listening to its messages.

We will listen, oh God-ess. Tell us your ways."

The Flamen addresses the candidates "We of this world accept you into our coven. Let us see whether the Guides agree with this decision." All meditate. After meditation, each member of the coven is asked whether the new candidates should be accepted. When all answer "yes," the following affirmation is made by the Flamens and the coven:

"We accept you, _____ (female), and _____ (male). We pray that the Elder Ones also accept you. Come to us in your hour of need. Be guided wisely. May you take with you power and light."

As the last sentence is said, the Flamens give each candidate a glass of charged water to drink.

C: "We thank you and will do our part. We dedicate our bodies and our minds to the Craft, and resolve to harm none insofar as that is humanly possible."

Flamens and coven: "Blessed be _____ (female); blessed be _____ (male)." The new initiates are welcomed and congratulated by every member. The remaining power is directed into the water, and the circle is opened in the usual way for the interlude. After the interlude, the standard meditation circle is conducted.

NOTE: If you choose to be initiated, above is the general pattern of the rite you will undergo. At the observance, you MUST answer certain questions to the satisfaction of coven members. The questions are:

1. What is your Craft name and what does it mean?
2. Besides the Craft, what other religion have you studied?
3. What are your responsibilities to the Craft?
4. Show your athame and ankh.
5. What are the meanings of the symbols on your athame?
6. Why do you seek to be initiated?

IV - 11

7. What gifts of self¹ do you offer the Craft?
8. What method of healing have you chosen to practice? Elaborate.
9. What method of prediction have you chosen? Elaborate.

Things you must be prepared for are:

1. the appearance sky-clad;
2. the performance of the Great Rite with an appointed sponsor;
3. your presentation of
 - a. a physician's certificate giving you a clean bill of health;
 - b. a certificate that you have completed 33 hours of public service;
 - c. your Craft tools.

HANDBASTING (the Wiccan Marriage)

There are actually three types of marriage service performed in Wicca.

1. Both candidates outside the Craft
2. Mixed marriage: one Craft, one cowan
3. Both Witches

The order of service for the first two is identical and can be performed at any time during the lunar month. The service for members of the Craft is performed only during a sabbat or an esbat. In that meeting the esbat service is modified to focus power on the handfasting couple.

Elders of the Craft are vitally interested in the well-being of any future children of a handfasting, with regard both to health and to the stability of the future home. For these reasons the Elders require that certain conditions to any marriage be met:

1. The live-in of a year and a day

The Chinese say that western men and women at marriage are like boiling water: hot, and that heat will gradually cool through life; that in the Orient they are like cold water and will gradually warm through life. In Wicca we insist that couples get through the boiling part--the raw desire--and find out how cold the cold is likely to become before we will proceed with a handfasting. Recently we have been greatly encouraged by some Christian churches adopting this rule and others requiring at least six months between posting the banns and the ceremony.

2. Halting transmission of hereditary disease

In addition to the blood tests required by civil law, the Elders counsel each couple on the responsibilities of childbearing. We strongly urge extreme care be taken by handfasters whose families have histories of one of the 3,500 known hereditary illnesses such as diabetes, cystic fibrosis, Huntington's chorea, and other disorders that can affect the health of their children. To pass along such diseases is to condemn future generations to unnecessary suffering. Although we cannot dictate the actions of others, we feel it is our responsibility to make future partners aware so that they can make responsible decisions about conception, doing what they will so long as they harm none.

3. The written term contract

The Elders will handfast a couple in marriage for a maximum of nine years. We expect the couple to abide by their word and live together for the

¹ Examples are bread, mead, or the candidate's own body.

specified length of time, whether it be nine years or perhaps only one year. The contract can then be renewed or not, as the couple desire. What they choose, they live through; no premature separation is endorsed by Craft beliefs. Once that contracted time is lapsed, if two persons do not wish to continue living together, they should not be forced into prolonging a miserable situation; spiritually this can do nothing but harm to the development of either partner and of any children they have. The care of the children is most important. Within the Craft group it is usually possible to find someone willing to take over the children until their mother or father re-establishes a home and can look after them. This approach, wherein a third party is involved, gets the children away from the turmoil which normally accompanies even the most painless split-up of a home. Note that the Coven of Croatoan requires a written legal contract to be signed between the partners before it will perform any handfasting ceremony.

ORDER OF SERVICE - HANDFASTING

The standard service has proceeded through the casting of the circles. The candidate pair are sitting in the congregation. They have fasted and have not seen or spoken to each other for three days. They are simply dressed, wearing robes with no makeup or closed rings or jewelry. Upon request the pair advance into the circle. The service is conducted by the Flamenca, but the first words spoken are the warning by the Flamen. "If there is any here who objects to the spiritual union of these souls, speak now or keep the thought within you evermore. Spirits, if there be any who object to the union of these souls, give us now a sign." If an objection is registered, it is dealt with immediately. If there is a legal consideration, the candidates may be advised to wait. The goal here is an immediate decision so that those concerned can continue or can come again when the objection is removed.

Fca: "Guides and Elder Ones, we are gathered to join spiritually these your helpers. Guide them and us on the path we tread."

She addresses the candidate pair: "Have you lived, worked, and meditated together?"

A: "We have."

Fca: "Disrobe and kneel before me. Do you wish to become one in the eyes of the spirit and the earthly worlds?"

A: "We do."

Fca: "Each take your athame and spill the blood of the other."

The pair obeys, each pricking the forearm of the other so that blood is drawn.

Fca: "What does this signify?"

A: (each in turn) "She (he) may hurt me for my own good and I should be grateful for it."

The Flamenca collects one drop of each partner's blood in a silver pitcher and examines the mixture. If it is clotted, the marriage ceremony is terminated. (If one partner is unable to bear children, either by having had surgery or for any other reason, they can still be handfasted despite the clotting of the blood.)

Fca: "What does this signify?"

A: (both) "That we are willing to spill our own blood for each other. The mingling of our blood symbolizes the harmonious blending of our spirits." Each partner cleans and dresses the wound of the other.

Fca: "Do you vow that you will henceforth treat the flesh, mind, and soul

IV - 13

of your partner as that of your own?"

A: "We do."

The Flamenca sprinkles each in turn with charged water. The congregation says,

"May the Guides and Elder Ones bless this union. May the bodies of your children be fruitful and fulfill their destiny."

Fca: "Have you brought the work of your own hands?"

A: "We have."

The couple exchange gifts. Usually the man gives the woman something he has made or a piece of property, and the woman gives him home-baked bread.

Fca: "Pass through the fire and the water."

Joining hands, the couple step over the sacred fire and walk through a small tray of charged water.

Fca: "Embrace."

The couple embrace. The Flamenca binds them together with a silk rope at waist and ankles.

Fca: "By these sacred talismans let it be known that you are bound together, even as these ropes bind you for now, until the spirit requires that the binding be loosed."

The pair promise each other: "I vow to treat your flesh, mind, and soul as I would my own. I vow to love none other. I vow to use my body only for you, using it for others only when that is my sacred duty."

Fca: "My children, in the sight of the Gods you are married for _____ years as you have elected to be. Only the spirit can break you apart."

F and coven: "Blessed be _____ and _____."

While the Flamenca sweeps their path before them, the couple dance joyously out of the circle to the music they have selected.

The party following a handfasting is usually bawdy and long. It often ends with the 'bedding' of the bride and the groom, both being given as much help as possible by the revelers to be sure they know how 'it' is done.

FERTILITY SERVICES

In today's world of horticulturists and veterinarians, it might be assumed that there is no need for a Witch's help in matters of fertility; yet such an assumption would not be correct. You can vastly improve the yield of even today's excellent seeds by using Craft methods. Foremost among these is the selection of the correct planting time: full moon for downward-growing plants, new moon for upward-growing plants.

Now every living thing has a spirit, and the spirit of the seedling is no different from the spirit of a baby. It thrives on attention. Thus music can be played to it; or--preferably--dances can be performed around the planted fields. The leaping, stamping dance of the Witches in a sunwise or 'deosil' direction is well remembered in folklore, in myth, and in children's games world-wide. Members of the Craft have undertaken to reconstruct it and use it for its original purposes.

The last part of the fertility-of-plants service is the thanking of the plant for its bounty, followed by the release of its spirit.

ORDER OF SERVICE - PLANT FERTILITY

The service is performed toward the end of a standard sabbat or esbat. The plant, heavy with seed, is placed at the center of the circle and stays there during the service. When the power is raised, the following service is led by the Flamenca.

Fca: "Guides and Elder Ones, witness the fruitfulness of your _____ (plant name)."

Coven: "The work of the Elder Ones is faithfully done. Praise to you, . . ."

Flamenca gently strokes the plant, removing the seed.

Fca: "We love you, and your reward is near. I take some blessed seed. See, oh God-ess, how well the seed is formed. Spirits, tell all plants of this _____. It deserves to pass on to its reward. First let us make sure that its children are well cared for." She takes great care to remove every seed from the plant. If even one is overlooked, it is considered that the plant will be annoyed at losing a child.

Fca: "See, dear Plant, this good and fertile soil." She shows the plant a prepared seed box.

Coven: "Blessed be the seed of _____. Blessed be the nurturing earth. Blessed be the work of the Guides and Elder Ones."

Fca: "See how I lovingly plant your seeds, _____. I will care for them until they grow strong."

Coven: "Spirit Guides and Elder Ones, Devas of the garden, care for our seeds and plants. Protect them from harm. Let not the creatures steal them. Let not the insects devour them. Let not the invisible things rot them. We beseech you, Spirits, protect them. Blessed be the work of the Elder Ones... Blessed be the Devas of the garden."

Fca: "We have planted and protected your seed, _____. Your work here is done. You can go on to your next life. Tell all the plants that we are grateful and treat them kindly; tell them we take only for our needs. As you leave us, we thank you and bless you."

Coven: "Spirit Guides, lead and protect this spirit which we now give back to you."

Flamenca casts the plant into the fire.

Coven: "Blessed be the cherished _____."

FERTILITY SERVICES FOR ANIMATE BEINGS

If professional examination reveals no physical problem in either the male or the female, a power-raising is done for both partners in a circle. Each coven uses its own best proven power-raising method for two successive circles: first at full moon for the female, then at new moon for the male.

In cases of impotence or frigidity, the partners are separated to live in sexual abstinence with a knowledgeable sponsor for at least a week. Then sex is allowed for the next week, while the sponsor instructs the person in sexual techniques.

MINISTERIAL CERTIFICATION

There seems to be much confusion in people's minds about the way in which the Church of Wicca appoints its ministers. Ministers are appointed when they

1. are initiated in accordance with the tenets of the Church of Wicca;
2. have conducted a group of more than four members for at least a year;

IV - 15

3. ask to be appointed;
4. agree to submit a bimonthly activity report;
5. agree to a Code of Ethics;
6. agree to proceed toward obtaining a church charter from the IRS.

Certification may also be granted in special circumstances for some special service, perhaps teaching in a prison.

Ministerial certification and levels of initiation are in different planes of work. Initiations are, if you like, signs of spiritual growth and progression. Ministerial certifications are given for working, teaching, and counseling in the plane of our existence--what we might call the paycheck world. It is true, of course, that counseling engenders spiritual growth; however, the running of a church and the duties of a minister make ministering very much of this world. We welcome ministers who work toward higher levels of initiation; but the ministry is a vocation in and of itself which leads eventually to the running of a church or a group of churches. The certifying of ministers and the chartering of churches are secular matters, not spiritual.

The Church of Wicca is authorized to issue church charters for subsidiary churches while those churches get established. All such charters have a limited lifespan, though; usually they expire at the end of two years. They are issued only when a minister has a definite requirement to put such things as property in the name of the Church or (as above) to teach in prisons.

SUMMARY

Throughout the ages there has been very little change in the principles behind Craft services.

- * the sealing of the body and the naming so that a child is protected;
- * the puberty rites so that young people know the mechanics of sex and have a healthy but responsible attitude toward it and are set tasks that they feel 'good' in accomplishing;
- * the handfasting ceremony with its emphasis on getting the first insistent desire over before the ceremony;
- * the initiations with their insistence on knowledge before admittance to the group.

This lecture gives bare-bones instructions for the rituals. You may elaborate them as much as you like, as long as the principles remain intact.

* * *

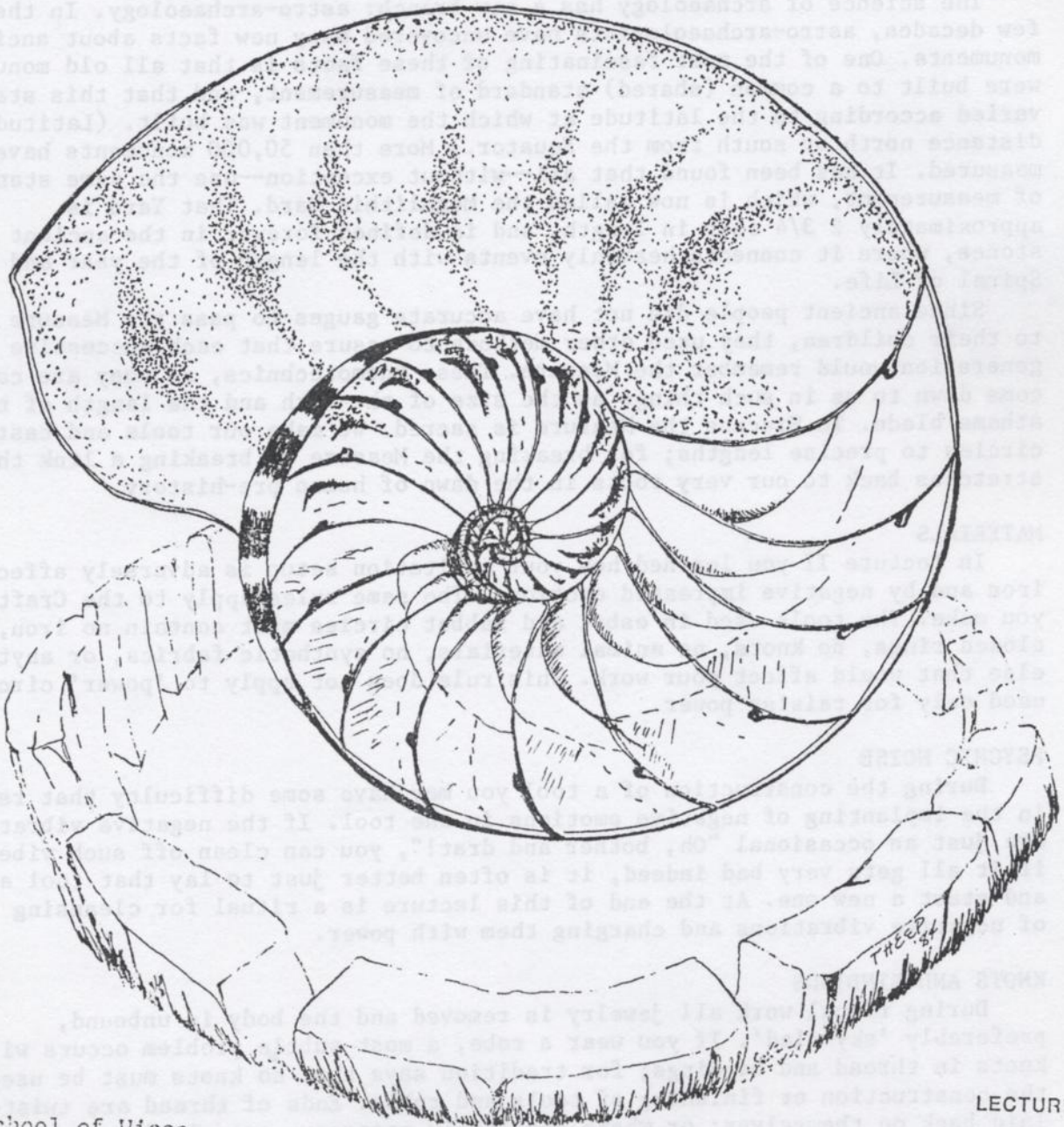
Note: The ritual for this lecture, Sealing and Blessing of the Children, is on Pages IV-1 and IV-2.

* * *

Lecture V gives complete instructions on making your tools, including a wand and an athame (ceremonial knife), with a further explanation of the Sacred Measure, and instructions on making the traditional sacred beverage, mead. Instructions for charging your tools are also included.

School of Wicca

The Measure, Sacred Tools and Equipment



LECTURE V

©School of Wicca
September 1983
Revised November 1984
Revised November 1991

Lecture V THE MEASURE; SACRED TOOLS AND EQUIPMENT

INTRODUCTION

Popular wisdom asserts that the 'yard' we use today is the distance from the nose of some long-dead king to his fingertip. Thus once again old cultures are scorned because of negative rumor. In fact, ancient peoples had excellent standards of measurement and were very capable mathematicians. They measured with such phenomenal accuracy that we still have no idea how they did it. The great new standard of the scientific community--the meter--which governments are trying to foist off on us, is so inaccurate that scientists have publicly wondered whether the women or the wine most affected the heads of the French scientists who made this 19th century innovation such a laughable travesty.

The science of archaeology has a new branch: astro-archaeology. In the past few decades, astro-archaeologists have uncovered many new facts about ancient monuments. One of the most fascinating of these facts is that all old monuments were built to a common (shared) standard of measurement, and that this standard varied according to the latitude at which the monument was built. (Latitude is distance north or south from the Equator.) More than 50,000 monuments have been measured. It has been found that all--without exception--use the same standard of measurement, which is now called the Megalithic Yard. That Yard is approximately 2 3/4 feet in length, and is defined forever in the ancient stones, where it connects heavenly events with the length of the year and the Spiral of Life.

Since ancient people did not have accurate gauges to pass the Measure down to their children, they used other methods to assure that each successive generation would remember the Measure. These mnemotechnics, as they are called, come down to us in such things as the size of the ankh and the length of the athame blade. To Wiccans the Measure is sacred. We make our tools and cast our circles to precise lengths; for breaking the Measure is breaking a link that stretches back to our very roots in the dawn of human pre-history.

MATERIALS

In Lecture II you learned how your meditation setup is adversely affected by iron and by negative impressed emotions. The same rules apply to the Craft tools you make. The tools used in esbat and sabbat circles must contain no iron, no closed rings, no knots, no animal materials, no synthetic fabrics, or anything else that would affect your work. This rule does not apply to 'power' circles used only for raising power.

PSYCHIC NOISE

During the construction of a tool you may have some difficulty that results in the implanting of negative emotions in the tool. If the negative vibrations are just an occasional "Oh, bother and drat!", you can clean off such vibes; but if it all gets very bad indeed, it is often better just to lay that tool aside and start a new one. At the end of this lecture is a ritual for cleansing tools of negative vibrations and charging them with power.

KNOTS AND BINDINGS

During ritual work all jewelry is removed and the body is unbound, preferably 'sky-clad'. If you wear a robe, a most subtle problem occurs with the knots in thread and bindings; for tradition says that no knots must be used in the construction or finishing of tools and robes. Ends of thread are twisted and laid back on themselves; or where absolutely necessary are glued.

LOVE AND CARE AND ENJOYMENT

Your equipment must be made with love and care. Have a good time making your Craft tools. We know that many students are not expert at handicrafts; but make an honest effort. Many tools that appear at first glance to be crudely made have more love in them than the showy flamboyant efforts of the skilled metalsmith or seamstress.

Do not ever buy ready-made tools or robes. If you can't do it all, buy a kit (The School offers kits for certain of the equipment mentioned in this lecture. See Page V-15.) or get help from a friend, exchanging skill for skill. Be warned: If you send some piece of junk or a purchased tool to the School, we will expel you from the course. The Measure is sacred; the rule against ferrous metals is inviolable. Your tools are sacred and personal. In three respects they must be exactly the way this lecture describes them:

1. The Measure must be exact.
2. They must contain no iron or steel--nothing that a magnet would be drawn to.
3. There must be no synthetic materials or animal products in them.

You can change the materials of instruments for work in circle, provided you use no iron, synthetics, or animal products. You can change the shape of Circle tools--but YOU MUST NOT CHANGE THE MEASURE.

THE SPIRAL OF LIFE

Since time immemorial humankind has observed the movements of heavenly bodies. It seemed a natural step for early peoples to build monuments to the sacred Measure, first in wood and then in stone, with which to pass on their astronomical findings to future generations. The fascination those prehistoric peoples felt with the world around them also led them to understand the importance of the Spiral. They carved spirals on many of their monuments, not just in northern Europe, but throughout the world. It is the spiral of the ram's horn and the spiral of the seashell; it is the spiral formed by the seeds of a sunflower blossom. Some say it is the actual Spiral of Life shown on the cover of this lecture.

The equation that defines the Spiral of Life, $r = e^{\phi}$, combines two interesting mathematical quantities. They are:

1. e the root of natural logarithms - 2.72
2. ϕ the ratio called the Golden Section - 1.618

Cut out some rectangles and ask your friends which rectangle they feel has the most pleasing proportions. Frank Lloyd Wright tried it. The one they will choose has sides in the ratio of 1:1.618, the Golden Section, to which Wright built his homes and their rooms. It is seen today in the profile of the UN Building in New York City.

Here is a fun game for a party. Measure the height of each woman's navel from the floor, and each woman's total height. Measure the height of each man's navel from the floor, and each man's total height. Divide each woman's total height by her navel-height; divide each man's total height by his navel-height. The women's measurements will average 1.618; the men's will not.

Finally, a Pentagon drawn accurately contains many, many ϕ 's.

THE HAND

An additional sacred measure was the human hand, for the hand is one of the physical things that makes humans different from animals.

THE MEASURE

Dimensions of all Craft tools should be as close as possible to the sacred measures, and should incorporate the idea behind preserving the mathematics.

The measure and the spiral are what make possible the construction of sacred Craft tools.

	decimal	english (inches)	metric (cm)
the secular hand (four fingers + thumb)	3.94 in	3 15/16"	10.0
the sacred hand (five fingers + thumb)	4.675 in	4 11/16"	11.87
1/2 (megalithic yard)	1.618 ft	1' 7 13/32"	49.3
e (megalithic yard)	2.72 ft	2' 8 41/64"	82.9

Table V-1

Measures for Tools, the Constants of the Spiral

THE TOOLS YOU NEED

As you grow in the Craft, you will want to acquire a full set of tools with which to work. Historically it is usual to start with the tools you need for initiation and then progress to more specialized tools. Table V-2 lists the tools you may eventually make.

Personal Tools.

Athame
Ankh
Cingulum
Robe
Book of Shadows
*Baton de Commandment

Tools for Coven Use.

*Grand Ankh
Broom
Flail
Pentanfaen
*Altar
Garter

*Not used by all covens

Table V-2
Basic Tools

Many consumable items are also required; for example, candles and herbs. You will want to find a good local source for the items listed in Table V-3.

Bread	Herbs
Mead	Candles
Sulphur	Windproof candle holders
Salt	Water bowls
Copper Sulphate	Chalice
Cauldron	Mortar and pestle

Table V-3

Consumables and Items for Occasional Use

MAKING YOUR ANKH

The wood most preferred for the personal ankh is willow fronds. Woods other than willow can be used, though the necessary straight, flexible pieces are not always easy to find. You will want nine pieces, each at least six feet long. Choose a tree as close to your home as possible, but find it yourself in its natural environment. In springtime if possible, when the tree is most active and alive, cut the wood by the light of the rising moon. Before you cut, address the tree:

"I take of your wood to make my ankh.
It will serve the God-ess.
Thank you for your bounty."

Carefully cut as much wood as you need; then seal the tree's wounds with paint which matches the color of its bark as you say:

"Your wounds will not bleed.

I will keep my promise to you.

May the God-ess give you years of life.

Thank you for helping in Her work."

If you have used small saplings, replant the tips by breaking them from the butt and planting them firmly near those you have cut, saying:

"Grow well, little ones. Be joyful in your life.

Praise the God-esses and grow toward the Godhead.

Bless you."

Make the forming board as shown in Figure V-1, using a piece of 3/4" plywood and 1/2" dowel pins. Bend the willow fronds around the forming dowels. Alternate fronds should curve in opposite directions so that each side of the ankh is equally strong. When all nine pieces are on the forming board, allow them to dry for at least a month. Then tie the bundle at A and carefully take the ankh off the forming board. Bind points A, B, C, and D with natural linen thread as in Figure V-2. Use no knots in the binding. Take the ends under the binding itself (Figure V-3). Cut the ankh to size. From inside of the top to the bottom, between points Alpha and Omega, the measurement must be one mega-lithic yard; that is, 2 feet 8 41/64 inches.

For the crosspiece, cut a piece of wood 12" long and 1" in diameter. Figure V-3 shows how to bind it to the ankh.

Get some cane stripping like that used to cane chair-seats. (Such stripping is available at many furniture-repair shops.) Soak the stripping in warm water until it is soft. Bind the ankh as tightly as possible, forming a double loop pattern as shown in Figure V-4. Wrap the completed ankh neatly in a clean cloth of cotton or linen.

TESTING YOUR ANKH

At the center of a flat surface at least 6 feet by 6 feet, drive in a thin vertical nail. Put the crook of the ankh over the nail. Holding a pencil at the base of the ankh, rotate the ankh to draw a circle on the flat surface as shown in Figure V-5. Use the crosspiece to measure around the circumference of the circle. The crosspiece should divide the circle exactly into 17 parts. If it does not, the crosspiece is not the right length; it should be cut shorter until it is of the right length, or should be replaced with a longer crosspiece that does measure 1/17 of the circumference. An allowance of 1/16 inch difference is permitted; nothing greater is tolerable.

MAKING THE ROBE

Make your robe from white or pastel-colored fabric of linen or cotton. Flannel sheet-blankets are a good source of fabric. A pattern for a man's dressing gown serves well as a cutting guide for robes to be used by either gender. The robe should cover the knees but stop short of the floor. It should have wide sleeves and a high neck. The overlap at the front should be generously full. Slit the side seam so the cingulum can be passed through and around the back. An old-fashioned monk's robe is very similar to the robes we use, except that ours open all the way down the front.

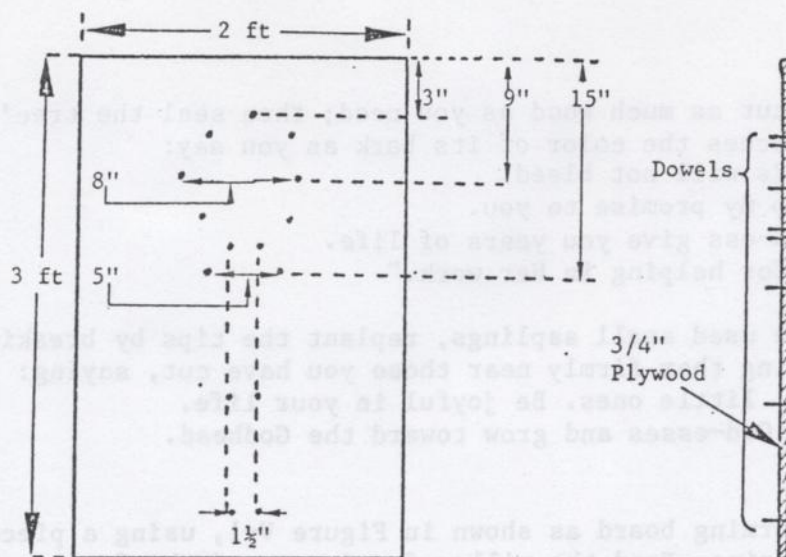
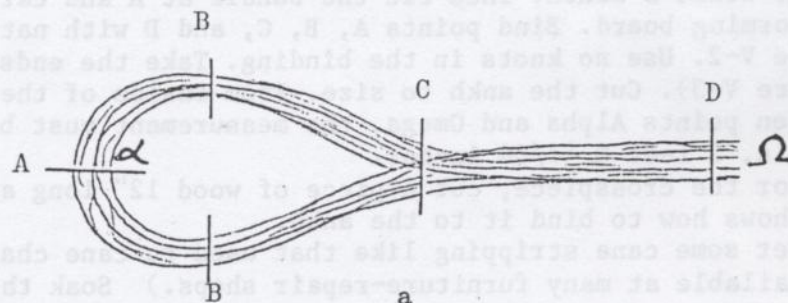


Figure V-1
Forming Board for Ankh

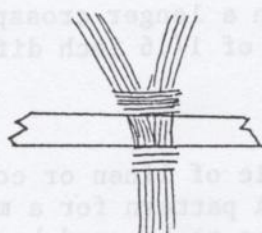


Pull Loop Out.
End is Tucked Under.

Tuck in End.

Extra Loop
of Linen.

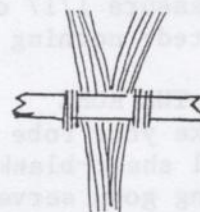
Figure V-2
Binding the Willow Fronds



Front



Side



Back

Figure V-3
Binding Crosspiece to Ankh



Figure V-4
Final Binding of Cane on Ankh

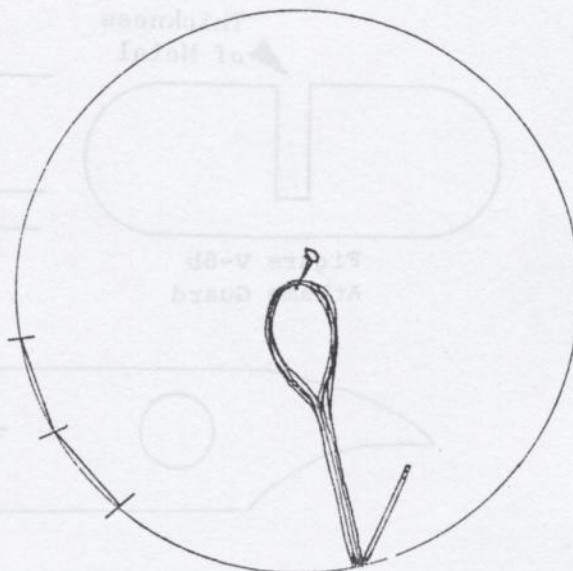
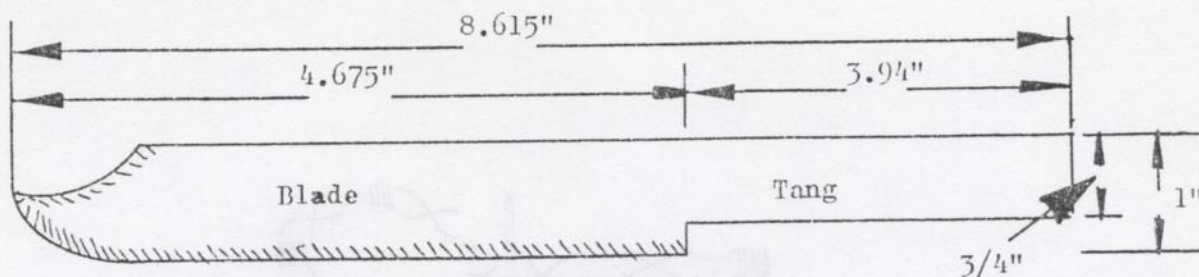


Figure V-5
Verifying Dimensions of Ankh

THE ATHAME

Begin with a piece of bronze or aluminum $\frac{1}{8}$ " thick, 1" wide, 11" long. On squared paper draw an outline like the one in Figure V-6a. [NOTE: Figure V-6 is NOT the actual size your athame should be. DO NOT TRACE IT.] Transfer your drawing with carbon paper to the metal. Grind away the excess metal, or use a hacksaw to remove it. File the blade. Grind it and hone it until it shines brilliantly. Make the edge as sharp as possible. The handle end (the tang) can conveniently be left in rough-finish state. The guard (Figure V-6b) should fit well and tightly and should be as well polished as the blade. Use in succession a coarse file, a fine file, a very fine file, emery paper, a leather belt impregnated with grinding paste, and a leather belt with jeweler's rouge.

When the blade is highly polished, it is ready for etching. Clean it in alcohol. Tie a cord around the tang and suspend the blade in a container of melted beeswax. After about ten minutes, hang it up to cool. There should be a thin, uniform layer of wax all over the blade. Use a sharp pointed object to draw symbols as shown in Figure V-7.



Blade shape can vary, but length is fixed.

////// Sharpened area

8.615 - 8 5/8"

Figure V-6a
Athame Blade, One-Piece

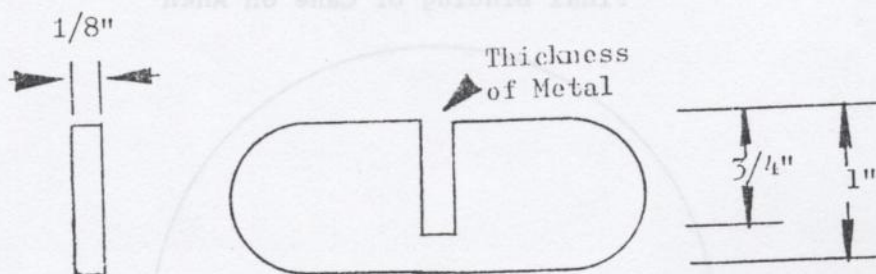


Figure V-6b
Athame Guard

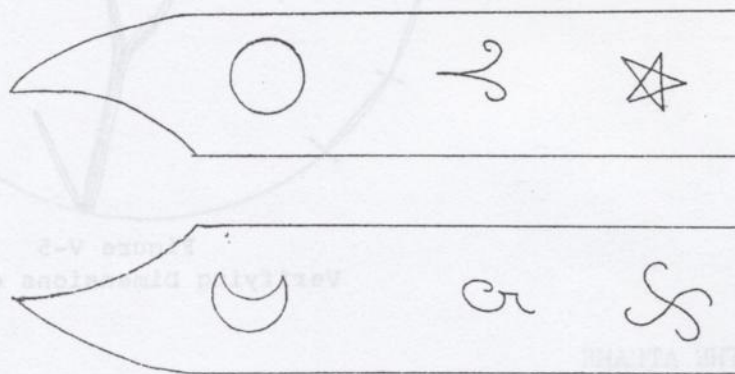


Figure V-6c
Engraving on Blade of Athame



Figure V-6d
Assembling the Athame

SIDE 1 1. The double S for spirit and soul



*2. Your secret name number



3. The moon



SIDE 2 4. The pentagram, whose five points represent the four elements and spirit



*5. Your own true birth sign



6. The sun



*The secret name number and the birth-sign symbol shown are examples only. When you etch your blade, use your own name number and true birth sign.

Figure V-7
Athame Blade Symbols

Draw signs 1, 2, and 3 on one side of the blade and signs 4, 5, and 6 on the reverse. Arrange them as in Figure V-6c so that all signs will appear upright when the athame is stuck into the ground.

Now suspend the blade in hydrochloric acid. (Some hardware stores call this muriatic acid.) Because the acid is extremely corrosive, it must be handled with care, preferably out-of-doors. The seal of the wax to the blade and the timing of the etching are critical. If you have some spare scraps remaining from the piece from which you have made your blade, you should make a trial run with one of them to get the 'feel' of the process. The usual etch time for aluminum and new concentrated hydrochloric acid is five minutes. If you prefer, you may drop the acid onto the waxed blade with an eye-dropper.

When the etching is done, remove the wax and give the blade a final polishing. If it is impossible for you to etch the blade, you may engrave it.

Form the athame's handle from the dead limb of a tree. Trial-fit the handle and the guard onto the tang. When the pieces fit snugly together, mix up some two-part epoxy glue and glue them together. Bind the handle tightly with linen thread (white or unbleached ONLY). Finish this binding, too, without knots by tucking the ends under.

Your athame is now complete. Wrap it in clean linen or cotton fabric.

MAKING THE CORD OR CINGULUM

This is a straight piece of rope formed of natural fiber: preferably white cotton, 1/2 to 3/4" thick. (Yacht braid serves well here.) It is as long as the Wiccan is tall. Bind its ends tightly with linen thread. Use a needle to run the ends of this thread through the main rope in such a way as to keep the binding in place.

The cingulum serves as a memory device. In psychic healing, knots in the cingulum represent individuals who have asked for help. A psychic healer concentrates on the knot and on the ailment to be cured. When a cure is effected, the knot is untied. The number of knots in one cord should be limited to five.

Sometimes colored threads are bound around the cingulum to indicate the path of the Wiccan. We do not ever indicate grade, but use colored threads to indicate the specialty the Witch has chosen. Here is one occasion when black is acceptable, since many people regard black as containing all colors.

BOOK OF SHADOWS

In the early months of your Craft work, any good-quality record book will do for your individual book of shadows; but when you progress you will want to make a book with waterproof plywood covers and pages of parchment-type paper. In the book you will record all your successful rituals and herbal preparations in waterproof India ink. Many covens use wooden covers on their Books of Shadows so that the name numbers of the leaders can be burned onto the cover. New leaders may add pages to the book, but no pages may be deleted or changed.

BATON DE COMMANDMENT

In days gone by, fertility and early pregnancy were vitally important to the welfare of the tribe. At or slightly before the onset of menstruation, the hymen was broken with a curved bone baton. The girl kept the instrument and recorded on it her menstrual cycles and sexual activity until she became pregnant. Thousands of these ritual tools have been found; the earliest date from more than 15,000 years ago. The records those women kept are the earliest form of writing. In memory of this long history, some Native Americans and Wiccans use a baton de commandment as part of the initiatory procedure.

THE GARTER

It is common knowledge these days that the British Order of the Garter was founded by King Edward III in the 14th century specifically to conceal the Craft affiliation of a nobly-born flamenca and, further, that the use of 13 and 169 (13 x 13) symbols on the Order cloak still symbolize covens of 12 plus the God. His words on that occasion paraphrased the Law of Attraction: "Honi soit qui mal y pense", or "Evil to him who evil thinks".

The color of the garters worn by members of the Church of Wicca indicate their choice of specialty. Each student is encouraged to declare their choice of specialty and notify the School of it. Candidates for initiation will be asked to name their choice. By the time (s)he is ready for initiation, the candidate will have chosen a path and its corresponding color, as listed below, or else will wear white. No more than one color is worn at a time. Initiates may change their original specialty after one year if they wish; otherwise they may change it only after seven years.

Traditional specialties and colors are:

Red	Protector/Warrior
Yellow	Bard
Green	Healer
Electric Blue	Prophet
Oak Brown	Artisan
White	No specialty chosen
Purple	Leader of this night's ritual
(Purple is appointed, not chosen.)	

Metal fasteners are not part of Craft garters; velcro is the approved method unless the candidate chooses an all-elastic garter. The garter is worn just below the knee.

THE FLAIL

This symbol of authority is specifically associated with the flamen. It is a copy of the very ancient wheat flail of medieval Europe. A powerful weapon, it must be used with care. On its haft are burned the name number and the birth sign of each successive flamen.

The haft of the flail is a megalithic yard of peeled wood, 1 1/2" to 2" thick, obtained in the same manner as wood for ankhs. The five strands of the flail are made of a natural fiber rope such as hemp 3/16" thick. Threaded on each strand is a piece of wood about 2" long and 1" thick. Each strand is a different length, ranging up to one megalithic yard. They are secured (Figure V-9) through holes in the haft and are bound in place with linen thread.

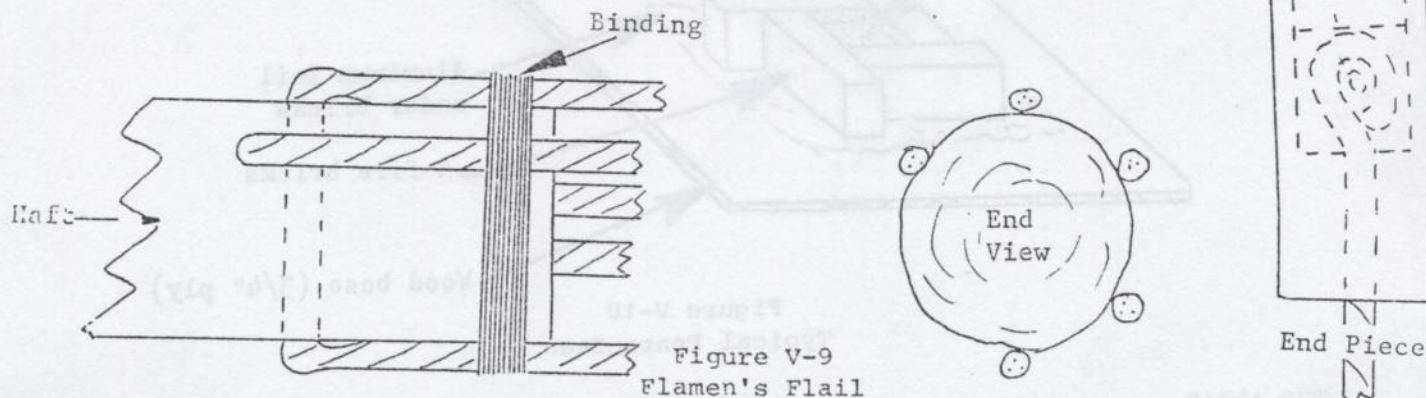


Figure V-9
Flamen's Flail

THE BROOM

The broom is made in the traditional Cinderella way. Ideally the stave is made of ash and the twigs of hazel, birch, or any other thin, straight, flexible wands. If possible, five different woods are used.

Contrary to popular rumor, no phallic carving is concealed by the bristles; but the stave is sharpened to a point and the wood is hardened by heating in fire. In earlier times, women traveling by night to and from coven meetings were subject to molestation of all sorts. In time of need, it was simple enough to withdraw the stave from the bundle of bristles for self-defense. The effectiveness of the broom as weapon is proven by the existence of several old recipes giving directions for the treatment of broom cuts.

A record of coven flamencas is often kept on the stave of the broom. The birth symbol and the name number of each succeeding flamenca are burned into the handle.

THE GRAND ANKH

The grand ankh is used for measuring the standard circle; it stands by the fire in the center of the circle as the symbol of the eternal love of God-ess, and of regeneration. The method of manufacture is the same as for the small private ankh, except that the over-all dimensions are doubled. It is 2 megalithic yards long, or approximately 5 feet 5 inches. The crosspiece is 2 feet. The wood bundle is about 1 1/2 inches thick at the top, tapering to about 2 inches thick at the base. It has become customary to bind the upper section of the grand ankh with gold wire representing the sun, the crosspiece with silver wire representing the moon, and the stem with copper representing the earth. Occasionally tassels and other doodads are suspended from the ankh, but our coven prefers to leave the ankh uncluttered.

THE SACRED PENTANFAEN

The Pentanfaen is the Welsh sacred hearthstone which historically allowed its owner to claim the land around it. The word shows each house to be a temple, for 'penta' means five and 'faen' is Welsh for temple.

Although the central fire most often is not kindled indoors (for obvious

V - 11

reasons), a symbolic fire such as a bisected geod can be used to symbolize the fire in the stone. We use the arrangement shown in Figure V-10, in which the bricks form $\$$.

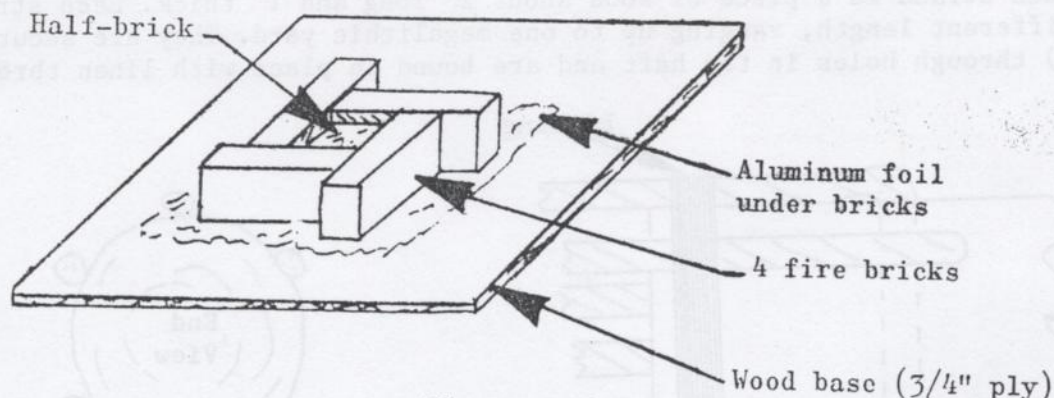


Figure V-10
Typical Pentanfaen

THE ALTAR

Your altar is simply a plain wooden table without metal parts. Many people make this a box with a hinged lid or side, so it can serve as well to contain their ritual equipment. A rectangular shape with sides of 1.618 feet and 1 foot and height of 2.72 feet has proven popular.

In making your altar, use a variety of woods. In ancient times it was considered essential to use five sorts. Experimental work has shown that if three or more different woods are used in approximately equal weight proportions, the altar will work satisfactorily without putting out any vibes of inappropriate emphasis. An altar made wholly of a single type of wood would obviously radiate characteristics of that specific wood.

If you prefer to sit on the floor, you can make a low altar space from a rectangular piece of linen cloth.

CONSUMABLES

The last items--those most frequently produced--are the consumables. These are made by coven pairs working in turn. At each coven meeting members drink mead and eat bread and honey. After the meeting there is occasion to use a meat stew or other hearty one-dish meal and wine; though because these are not used in the circle, no special procedures are necessary in their preparation. The food is eaten after the meeting is completely over, to satisfy the hunger of three days' fasting. The wine can be homemade or purchased, and the stew can be prepared in any convenient way. There is nothing special about either product. They should be kept well away from the circle, however, because of their possible negative vibrations. Some special consumables are often not available commercially; two such are mead and coven bread.

MEAD

Mead is made at least six months before its use, and a constant preparation cycle must be scheduled. One and a half gallons (6 quarts) should last a coven of twelve for six months.

It is sensible to make mead in five-gallon batches because the spring water that is used often comes in five-gallon bottles. In preparing the mead, you will need a container in which two gallons of water can be boiled and another container of five gallons capacity. All containers must be absolutely clean.

Besides the two containers described above, you will need:

EQUIPMENT

1. plastic film wrap
2. 1/4" plastic tubing, 4' long
3. 5 one-gallon bottles
4. 4 gallons spring water
5. cotton batting
6. brown paper

INGREDIENTS

1. 16 pounds of honey
2. pared rinds and juice of 8 lemons
3. 1 ounce yeast

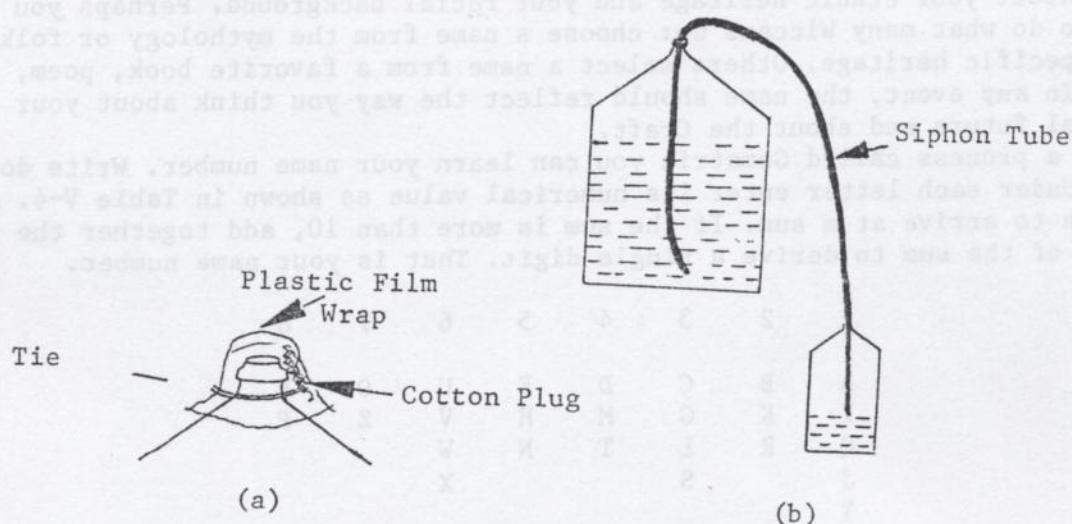


Figure V-11
Covering and Siphoning Mead

In a large container, combine 1 gallon of water, 4 pounds of honey, and the juice and pared rinds of two lemons. Boil for exactly four minutes, frequently skimming off the froth. Allow the mixture to cool. Skim again. Pour it into the glass bottle that had contained the spring water. Repeat this step until 4 gallons are boiled and are poured into the spring water bottle. Allow to cool to blood temperature. Add the yeast. If the bottle must be stored in a place subjected to daylight, cover it with heavy brown paper.

The bottle must be covered only loosely, because after about 12 hours the yeast will begin to give off carbon dioxide. Form a leak plug of cotton batting covered with plastic film wrap and tied down (Figure V-11a). If fermentation has not started after 48 hours, add more yeast. If fermentation still does not start, boil again for 4 minutes.

After one month, siphon off the liquid into the one-gallon containers (Figure V-11b). Cover these similarly with plastic film and cotton to provide a breathing space. The mead will slowly clear; three months in a cold place will usually do the job. If it is still very cloudy after two months, put each bottle into the refrigerator for a week. When it is clear, siphon into clean bottles, filling each one completely and corking tightly.

CHOOSING YOUR CRAFT NAME

In selecting a new secret name to symbolize your new life in the Craft, think about your ethnic heritage and your racial background. Perhaps you will want to do what many Wiccans do: choose a name from the mythology or folklore of your specific heritage. Others select a name from a favorite book, poem, or song. In any event, the name should reflect the way you think about your personal future and about the Craft.

1	2	3	4	5	6	7	8
A	B	C	D	E	U	O	F
I	K	G	M	H	V	Z	P
Q	R	L	T	N	W		
J		S			X		
Y							

Table V-4

SUMMARY

* * *

Lecture VI discusses Wiccan songs and incantations; it provides the information you need to develop your own incantations, charms, and songs. From this base you will learn to formulate your own rituals.

RITUAL FOR THE PSYCHIC CLEANING AND CHARGING OF TOOLS

CLEANING YOUR TOOLS

Your tools contain various materials--fabric, wood, and metal--which may contain imbedded psychic noise: vibrations of one kind or another. Before the tool is charged, all such noise should be removed from it. The process is physical, not psychic.

When the moon is full, exactly at the time it crosses the meridian, put the tool to be cleansed into the freezer compartment of your refrigerator. Leave it there until the moon next crosses the meridian; that is, is directly over your head. Remove the tool from the refrigerator and put it under a heat lamp, at such a distance that the tool grows hot to the touch. Leave it under the heat lamp until the moon again crosses the meridian. Take it out from under the heat lamp and hold it against your chest. Say,

"As the moon grows smaller,

So will the energies imbedded in this tool disperse into the ethers.

As I will, so let it be."

To cleanse a robe, have it dry-cleaned twice: once at each of two different dry-cleaning establishments. Schedule the cleanings to occur at full moon.

CHARGING YOUR TOOLS

The tool that is most often charged is the athame. Occasionally the ankh is charged as well. The athame is a male-type tool and is best charged by a female acting as the Goddess. There are two methods of charging cleaned tools:

- A. sexual
- B. pyramidal

A. SEXUAL CHARGING

A woman acting in the role of the Goddess holds the athame between the palms of her hands at breast level. At the moment of orgasm she charges it with these words:

"Let the energies of the Life Force flow from me
Into this most sacred tool.

Let the tool be used only for good, never for evil.
As I will, so let it be."

B. PYRAMIDIC CHARGING

A pyramid with each side 2.72 feet long is used. It should be made from bronze rod 3/16 inch thick. Put the tool into the pyramid at new moon when the moon is crossing the meridian; that is, at about noon. Leave the tool in the pyramid until the moon next crosses the meridian. As you remove it, say,

"By the life-giving power of the sun
And the energy of the growing moon,

May this tool be forever charged.

Let it never be used for evil purposes.

As I will, so let it be."

Complete this questionnaire (on another sheet of paper if you wish to keep this page for your records) and mail it to School of Wicca, P O Box 1502, New Bern NC 28563. If you plan to be initiated, complete Sections I AND II.

Section I.

A. (Check only one answer to each question.)

- | | |
|------------------------------------|--|
| 1. Cleansing materials is | 4. Athames are made of steel |
| a. a sanitary precaution. _____ | a. always. _____ |
| b. a psychic precaution. _____ | b. for healing. _____ |
| c. optional. _____ | c. never. _____ |
| d. required after sex. _____ | d. for sacrifices. _____ |
| 2. The willow fronds for the ankh | 5. A Pentanfaen is |
| a. should be cut in spring. _____ | a. the hearthstone. _____ |
| b. are ripped from the tree. _____ | b. a temple. _____ |
| c. are cut with your athame. _____ | c. sacred. _____ |
| d. must be dead. _____ | d. all of the above. _____ |
| 3. The Sacred Measure is | 6. Psychic noise on equipment |
| a. 112 pounds. _____ | a. can be cleaned off. _____ |
| b. unknown in modern times. _____ | b. is permanently imbedded _____ |
| c. of no importance. _____ | c. is caused by cats. _____ |
| d. used for most tools. _____ | d. requires a tool be destroyed. _____ |

B. Select a new Craft name for yourself that has special meaning to you. Use Gematria to find the name number. Tell why you chose the name.

Section II. (to be completed by all candidates for initiation)

- A. Read WITCH'S GRIMOIRE OF ANCIENT OMENS, PORTENTS, TALISMANS, AMULETS, AND CHARMS by Gavin and Yvonne Frost.
- B. Make your personal Craft tools. If you plan to be initiated by Gavin and Yvonne, send your completed athame to the School by insured mail. In the US, enclose \$5.25 for the cost of mailing the dedicated athame back to you via insured mail. (If questioned, say it is a wall ornament.)
DO NOT mail your ankh or robe to the School.

The following will cause immediate expulsion from the School:

1. Any athame with a black handle.
2. Any athame that attracts a magnet.
3. Any athame that is purchased, not made by you.

* * *

Your outside reading assignment for Lecture VI is HINDUISM by K. M. Sen, Penguin Books. To borrow this title, check the box and enclose library fee. ☐

KITS OFFERED BY THE SCHOOL (add postage)

robe kit\$31.00
(Mention your height and the measurements of your chest and hips.)	
9" blade blank and a 2" guard blank, aluminum.	1 set \$ 5.35
	2 sets \$ 9.65
40 feet of waxed Irish linen thread	\$ 1.93
bronze charging pyramid rod with sheet of thorough instructions. .	\$32.50

School of Wicca

Songs, Prayers, & Incantations



LECTURE VI

Lecture VI

SONGS, PRAYERS, AND INCANTATIONS

This lecture deals first with prayer. Then it turns to the raising of power through the use of incantations, chants, songs, dance, and other sensory keys. Finally the lecture will show you how to develop your own power-raising rituals for any intent you may have.

The Language of the Witches

When Solomon gave instructions for calling down power, he used Hebrew names; when he wrote on his pentacles, he used Hebrew letters. Later when Latin was the language universal among educated people, commentators changed Solomon's wording into Latin; for that language was widely understood.

We do not yet understand well the mechanics of communication, but records show many examples of (for instance) people under hypnosis being controlled by instructions in languages they had no knowledge of. In other words, somehow the mind translates messages into actions even though the words 'ought' to be meaningless to it. In the same way trained animals will respond to commands in many different languages even when the sound of the word is different.

We believe this happens because commands, especially psychic commands, are not expressed in actual words but in emotionally coded signals which trigger reactions in the deepest recesses of our minds. Thus you must transmit the emotionally coded signal, not some words that have little or no meaning in your reality. If you transmit gibberish, gibberish is what the receiver gets. When a person who speaks only English attempts to transmit THOUGHTS in ancient Hebrew, he lowers his chances of establishing contact: first, because he doesn't really key his mind correctly; second, because the receiver is unable to understand the transmission. It is also obvious that repeating a meaningless 'magical' name is perfectly useless.

"Stand facing east. In a loud voice repeat sixteen times, 'יהוה'."

Instructions like this are common. The pronunciation of the word is lost; the nearest we can come is 'JHVH' or in chanting 'Elelu.'

"Kneel in a perfect circle. With the blade of your athame between your teeth, your wand in your right hand, and your white-handled sword in the left, think: 'Tetragramaton'."

Now 'tetragramaton' literally means 'four-letter word'. In occult in-circles it is taken to cover all the spellings of the names of God. Unfortunately, in the world at large the phrase 'four-letter word' has a somewhat different connotation. Witches prefer to think of the word 'God' or 'Goddess', believing this thought results in better two-way understanding. It is easy and useful to translate an ancient chant into your native language, provided you carefully retain the emotion of the words.

Some Witches agree wholeheartedly with the foregoing but argue that when one summons a God-ess from the past its exact name must be used. In our work we have found that if we call on the emotion we associate in our reality with the God-ess form, then the God-ess responds. Again, it is not the name that is important, but the precisely tuned and coded emotional content of the summoning power. In fact, using just the name can be dangerous when a God-ess has several aspects. If you call up Brigid, do you want her as a lover, a matron, or in her old-hag aspect? If you summon hag-power, that is what you will get,

whether it appears as Brighid or Morrigen or some other deity.

Similarly, in recent years there has been a proliferation of the 'real' Runic script which people seem to pronounce in quite arbitrary fashion. In the time when secrecy was necessary, secret scripts were useful; today, when almost every book on Witchcraft has its own script translation, we prefer not to use a secret script. If you wish to use a good clear script of whose origin and authenticity there can be no doubt, use ogham as described in several of the better texts. Ogham runes can be used in signalling with fingers across a room; all you need is an edge: the edge of a table or a chair--or even the bridge of your nose--to work against. Whatever you do, though, translate the ogham back to your own language before you try to use it in a prayer or chant.

The ancient ways are often useful, but in psychic work it has been our experience that they are not effective. So let us establish some rules for verses suitable for Craft work in today's world. Always use:

1. plain language
2. simple thoughts
3. no unknown names
4. no unknown or unpronounceable alphabet or runes
5. familiar tunes and word patterns.

In the past, point 5 above has resulted in Witches being accused of performing black masses and other sacrileges. The reasoning behind our use of Christian-type format is obvious: Most Witches in English-speaking and English-thinking groups once attended Christian churches regularly and thus are familiar with the emotions engendered by a particular set of tunes and words. The person or group whom you are trying to influence--whether they be in the body or out of the body--most probably came from the Christian matrix as well. If you use a format easily recognizable, you will be more successful.

In the Craft this process is often called 'stealing back', and we do it constantly. The phrase 'stealing back' refers, of course, to the fact that early Christian rituals and feast days were plagiarized almost entirely from Wiccan practice! The church has now so lost the significance and requirements of the rituals and feasts that the observances have become nearly meaningless in their present usage; but they work well when restored to their original Craft context. It is incomprehensible to a Witch's mind that when they remember a fixed date such as the cruci-fiction, Christians use the moon as their point of reference:

"Easter Sunday is the first Sunday after the full moon which happens upon or next-after the twenty-first day of March."

Though Christians make mock of the great Craft feast night of Samain (which is celebrated on the night of the full moon nearest November 1), that same feast appears on Christian calendars as All Hallows Eve or Hallowe'en.

Prayer

We define prayer as a request to a discarnate being such as a Guide or a group of Guides. Most times you are simply asking your Guide to give you information or to communicate with another Guide to persuade someone to change his mind; thus prayers contain little or no energy. They are not demands through which you will wrest obedience through the force of your will. Normally, then, they fall into just two categories:

1. requests
2. thanks.

Often the two sorts can easily be combined in a single prayer so that the Guide

is first thanked for past gifts and then asked to do something further. Other elements often included in a prayer are

3. acknowledgment that the guide knows best, and
4. a promise of what the return will be if the Guide grants your request.

The distinction between prayers and incantations in Wicca is in the method of procedure, not necessarily in the words. An incantation requires the use of additional materials, is usually said within a circle, and is repetitive and power-building in nature; whereas a prayer can be used at any time and in any place.

Before (and more important, after) the saying of any prayer you should pause to let your mind dwell on all phases of that prayer. It is during these pauses that the sudden flashes of insight occur: the 'intuitive' feelings which lead to the correct solution of the problem. They are the answers to the prayers which get lost when the pause is omitted.

A typical request prayer might go like this:

1. Spirits, who have power to grant all things,
2. Thank you for your help in the past.
3. Spirits, I ask that you send rain.
4. See: The crops in the fields are dying.
5. If you grant our request,
6. The crops will be saved.
7. In this case, as in all cases,
8. Let the will of the God be done.

Compare this prayer with the suggested list of requirements:

- a. It acknowledges the supremacy of Side: 'power to grant all things'.
- b. It acknowledges past help: 'thank you for your help in the past'.
- c. It makes a specific request: 'I ask that you send rain'.
- d. It asks that if the request cannot be granted, the God's will be done.
- e. It shows the benefit to Side if the request is granted: 'the crops will be saved'.

For a personal prayer, 'I' is used, of course; but in a prayer such as the example above, 'we' occurs more frequently because the energy of several wills combines to strengthen the prayer.

The basic prayer for rain (above) can readily be modified for other uses. Celtic Wicca consider that modifying this basic format and re-using it is better than formulating a new prayer on each occasion because the unaccustomed phrases of unfamiliar prayers make communication more difficult. Lines 1, 2, 5, 7, and 8 are often retained, though lines 3, 4, and 6 can be modified to fit the occasion. Here are some examples of such modifications:

For sun,

- Change Line 3 to: 'Spirits, send us the hot sun.'
- Change Line 4 to: 'See the crops are decaying.'
- Change Line 6 to: 'The crops will be harvested and abundant.'

For food,

- Change Line 3 to: 'Spirits, we ask for sustenance.'
- Change Line 4 to: 'We are starving and in dire need.'
- Change Line 6 to: 'Your people will be saved.'

To diminish war,

- Change Line 3 to: 'Spirits, stop this war.'
- Change Line 4 to: 'See: Your people are maimed and dying.'
- Change Line 6 to: 'Your people will be saved.'

To calm rough seas,

Change Line 3 to: 'Spirits, calm the waters.'

Change Line 4 to: 'We are in peril.'

Change Line 6 to: 'Your people will be well and praise you.'

For the newly dead,

Change Line 3 to: 'Spirits, take care of this new spirit.'

Change Line 4 to: 'See it wandering and afraid.'

Change Line 6 to: 'You will have a willing worker.'

For the crowning of a king,

Change Line 3 to: 'Spirits, we crown this king to lead us.'

Change Line 4 to: 'Guide him wisely.'

Change Line 6 to: 'He will help your work.'

From these six examples, you can see the pattern of the request prayer. There are many other simple prayers you can use, by whose repetition the thought becomes strong and spirit communication is established. As an example, this prayer in the shower:

Spirit Guide, blessed be.

As this water flows over me, let your force flow through me.

Make me ever more perfectly attuned to the One Law that governs the Universe

Make me more worthy of the life and the task that are mine.

Stay with me and guide me.

Let me be a channel of your force to each life that I touch.

Help me to do the will of the Elder Ones,

Increasing good and diminishing evil.

Thank you for all that I am and have.

In the name of the God, in the name of the Craft: So let it be.

Before meals, a simple 'thank you' is appropriate, or the more inclusive:

Thank you for this and for the good things in our life.

Keep us in harmony and in health,

And guide us in the way we should go.

Whichever way you pray, remember to be consistent in your thoughts. Do not let your mind wander while you recite meaningless words. Keep your mind on the thoughts behind the words. The actual wording of prayers is not as important as their intent. We have mentioned that the language should be simple and reverent.

The best occasion for a prayer is following the normal meditation time, when spirits are normally present and listening. If a meditation time is not fixed, the prayer should be repeated several times during the day. Such repetition differs from the repetition of words in incantations in this way: It is done so that you can be sure of spirit reception.

Incantations

Incantations, often called spells, are used mainly in the circle and are accompanied by physical objects which graphically illustrate the request and key the senses to it. Incantations can also be used by a single person who is away from his/her group. They are used to raise power to make something happen.

The sense of hearing is one of the most sensitive, both on the physical level and on the psychic level. Most people can be powerfully affected by sound. You need only contrast the stirring music of a brass band with the muted tones of a lullaby to realize how the two types of music elicit different reactions: reactions which are almost independent of racial or cultural

background. Not only does the effect of sound cross cultural barriers; it also crosses between humans, animals, and plants. Recent experiments at the University of Colorado show clearly that plants exposed to hard rock music wither and die, but those exposed to Indian ragas grow and reach out toward the loudspeaker.¹

Ancient humans were tremendously dependent on the acuteness of their hearing. Their very lives depended on distinguishing between the stealthy approach of an enemy and the footfalls of approaching game. The cries of various animals and their meanings had to be known. The family relied on the hunter's ability to tell one animal cry from another for their food supply. Even when he was sleeping his hearing had to be alert to danger.

In recent years, urban dwellers have not only lost some of this ability, but we have grossly abused our hearing with high levels of mechanical noises. In Europe currently more and more cities are establishing 'quiet zones.' Also over-noisy kitchen appliances are banned. We can hope that the government of the United States will begin to understand that noise pollution is as bad as, if not worse than, many other sorts of pollution; for it drives humans to insanity.

Knowing that the actual sound triggers deep emotional responses, you can use that effect to tune yourself to the correct level so the energy you put out will get the result you want. Just as you learned to use other psychic keys, so you can use sound as well to achieve the emotional high you need to bring about your intent.

When you are at the tuned high, you still must express the intent and dump out the energy you have built up, now tuned to both the task and to your intent. This dynamic emotional output is what makes things happen. Sitting home, vaguely hoping your mother-in-law will get better, isn't enough. You've got to get involved. After you have built up the energy and tuned it, you've got to send it out with a yell like "Heal Elmira!" Figure VI-1 shows that buildup and release. Notice that this is the same type of emotional buildup and release that you saw in the Circle, where other emotional devices like sexual titillation were used in conjunction with the songs and chants. The higher you get the peak X in the figure, the more successful will be the work you want to accomplish.

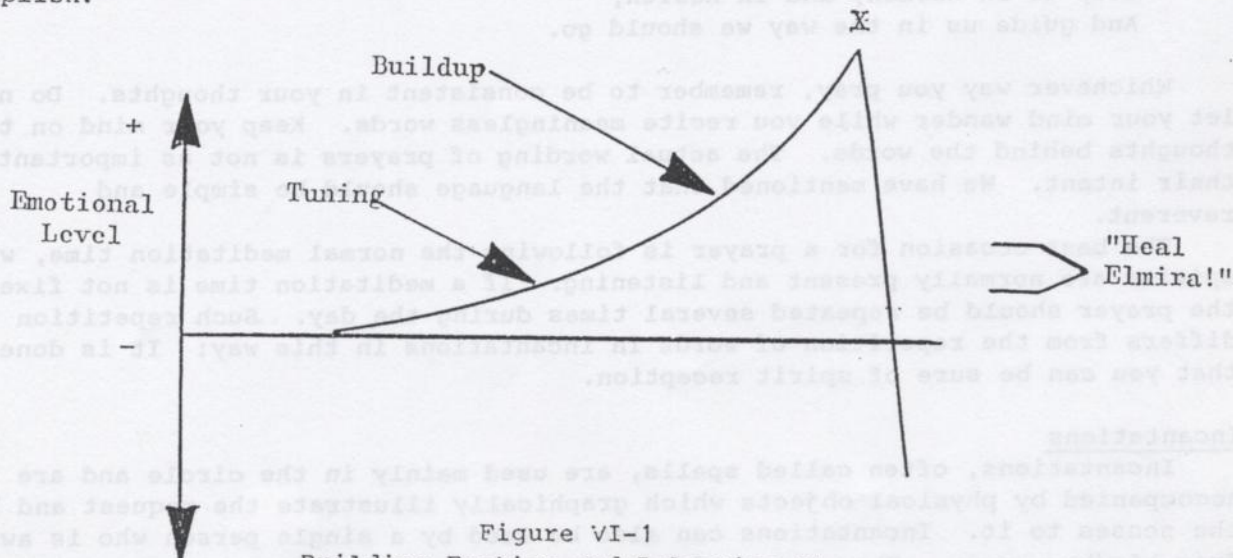


Figure VI-1
Building Emotion and Releasing It

¹ "Secret Life of Plants" by Tompkins and Byrd

The old saying, "All's fair in love and war" describes perfectly the raising and directing of psychic energy. Believe us: You have never seen real directed energy until you see a Witch in action. To do our work--successful work--we use songs and chants of various types coupled with an agreed final intent.

Successful Chanting

After deciding on your intent and on the time appropriate for your effort, and having tuned yourself (and your group, if you have one) up to the correct level, you then build and tune the final peak of energy with a chant. Listen to how the repetition builds up the power through something like Ravel's "Bolero". Imagine the sea beating against the hull of a wrecked ship. Gradually the waves break it up, then with one final smashing wave demolish the ship and leave only a sudden silence.

As you chant, you build up power the same way a storm builds up at sea. At the final peak of your emotional power, you symbolically smash out your intent. With this picture in your mind, you will understand how the slow start gets all the participants tuned in and working toward the smash finish. Your chant should start softly and gradually rise in volume and intensity until it is a shout. You will repeat the syllables as many as fifty times before screaming at the climax your one-word or two-word intent. That scream sends out the energy to do your bidding.

To help you get a feeling for the way the chant should sound, you might listen to a recording of "Old McDonald's Farm", paying close attention to the repetition of the phrase "ee-aye, ee-aye, oh". The repetition and the building of volume, speed, and intensity are all vital to the building of an effective charming thoughtform. We suspect that "Old McDonald's Farm" is actually a modern version of an ancient pagan chant once used to bless and charm all the living creatures on the farm. You should practice this method of building volume, power, and intensity before you try your first ritual.

Many chants and incantations have additional ululation superimposed on the basic sound pattern. This means that each successive syllable is chanted at different levels of pitch so that the chant has a 'warbling' sound which sounds something like a civil defense siren. The siren warbles to get attention; it plays on your emotional responses. When you ululate a chant, it too plays on cosmic emotional responses and draws more power into the charm.

In order to get an idea of what your voice should do in ululation, sit at a piano and alternately strike two notes that are two keys apart. Strike first one, then the other. Start by striking each note quite softly, then gradually strike them harder and harder. This basic two-note alternation will sound the way each syllable of your chant should sound. Notice that even though the notes get much louder their pitch never changes. The harder you hit the notes, the louder they sound; but their actual pitch remains constant.

In his "Commentaries" Julius Caesar noted that the ululated chant of Druid priestesses raised actual blisters on the exposed faces of his legions who were attacking them.

The emotional content of the chant--its pitch, sound, and volume--are what get results, not good musical quality. Even a reject from the school chorus can make a chant work effectively.

Basic Chant Sounds and Intents

I remember listening to a Mago Negro (a black Sicilian sorcerer) talk of the power that can be raised by sitting and beating on the earth. Though I agreed with him, we lost all fear of him, because he revealed that his knowledge of the

subject was limited: His method was only one of the four main recognized power-raising chants. Table VI-1 shows those four types and the intents for which they can be used. The Mago Negro's slow chant was excellent for serenity and for wealth; but for attack a higher, faster chant must be used. The final column in the table equates the various chants with music you know.

<u>Intent</u>	<u>Pitch</u>	<u>Style</u>	<u>Compare to:</u>
Serenity/Wealth	Low	Resonant, Largo	Slow Bass Drum
Protection/Sex	Medium	Flowing, Legato	Blues
Attack/Luck	High	Sharp, Staccato	Brass Band
Healing/Deception	Very High	Wailing, Spirituoso	Bagpipes

Table VI-1

The Names of Power

When you meet someone for the first time, he tells you his Christian name and his surname. This is his label: a label by which you identify him. As you get to know him better, he may tell you his familiar name or 'nick' name. Knowing that name gives you tremendous insight into his character. It reveals his true nature and the way he thinks about himself. Thus the real name of a person--or of a God-ess--enables you to tune into the thoughtform and the power associated with them more easily than their public name does. Some gods, like Jesus, are thought of as all-powerful; that is, they have power to do all things. Thus in ancient times Jesus was called 'Alpha-Omega'. Those two letters begin and end the Greek alphabet, and Jesus' name Alpha-Omega signified that he had power 'from the beginning to the end' and by implication over all things. It is difficult to use such an all-encompassing name to tune yourself in to specific types of cosmic power; therefore you should use names of God-esses that are quite specifically the ones whose powers you need to tune into. Remember once again that what counts is the sound of the name and the emotion it raises in you the worker.

A Typical Witch's Names of Power

Witches work magical and cosmic power procedures for people of many religions, so they employ names of power from many diverse religious backgrounds. Christian, Egyptian, Celtic, Greek, Roman: All are grist for a Witch's mill. A Witch uses what she knows will work. She is not overly concerned about the source of the name; all she wants to know is that tremendous cosmic power of the correct intent is there for the asking. Thus in Table VI-2 you see God-ess names from diverse sources. These are sure-fire names that still retain all their ancient might; names that we have learned to call upon over the centuries when Witches had to work in secret, depending on these names for our very lives.

Table VI-2 shows the names and chants for eight basic human needs. The negative chants shown in Table VI-3 are direct outgrowths of the positive ones. Any time a Witch wants to perform a negative procedure, she just reverses (and sometimes shortens) the positive to obtain the negative. Notice that the great serenity chant 'Aum' becomes a chant of confusion and hexing when reversed to become 'Mu-ah', that the name of power for bad luck becomes 'Etipuj', and for poverty becomes 'Ram'. When Christians wanted to denigrate Witches, one of the tricks they employed was an attempt to associate the Craft with the worship of a ram symbol known as the 'Goat of Mendes.' The many sayings connecting 'goat' with foolish behavior show how deep-rooted the negativity of the word 'ram' has become in western society. It is also interesting to note that hate and celibacy go hand in hand.

Table VI-2

POSITIVE NAMES AND CHANTS

<u>Intent</u>	<u>Name of Power</u>	<u>Pronunciation of Chant</u>	<u>Pitch of Chant</u>
Serenity	Isis	Aum	Low Resonant Hum Largo(1)
Healing	Imhotep	Aye-Oh	Very High Wailing Spirituoso(2)
Attack	Mars	Ka-Ka-Ka	High Sharp Staccato(3)
Luck	Jupiter	Aye-Oh-Em	High Sharp Staccato
Love & Sex	Odin	Yah-Weh	Medium Flowing Legato(4)
Protection	Diana	Homm	Medium Flowing Legato
Gain Desire by Deception	Loki	Ah-Bra	Very High Wailing Spirituoso
Wealth	Gaea	Gay-Ah	Low Resonant Hum Largo

- (1) Largo: In a slow tempo
 (2) Spirituoso: Lively, animated
 (3) Staccato: Abrupt, sharply emphatic
 (4) Legato: Smooth and flowing

Table VI-3

NEGATIVE NAMES AND CHANTS

<u>Negative Intent</u>	<u>Negative Name</u>	<u>Negative Chant</u>
Confusion	Anoj	Mu-Ah
Illness	Etohmi	Ho-Eya
Lost Battle	Ram	Ka-Ka-Ka
Bad Luck	Etipuj	Me-Ho-Eya
Hate & Celibacy	Ido	Weh-Yah
Vulnerability	Naid	Mmoh
Loss	Eficul	Bra-Ah
Poverty	Ram	Hay-Yag

Why are we even talking about negative intents? Well, sometimes you will need them, perhaps so that a lesson can be taught to a particularly obnoxious person. Any time you use negative rituals, of course you will risk drawing negativity to yourself; so possible consequences are worth thinking about.

Songs

It is important that the group enjoy the songs used and that each person present join in. Here is a situation in which true sincerity is valued by the spirits much more highly than true pitch. The reinforced wills of a group singing and enjoying that singing is a far more powerful influence than a silent congregation listening passively to the chaste trills of the choirmaster's wife. The easiest tunes possible, set at a good speed and in a realistic key, should be used. The older folk-melodies are easy to remember and sing, and these are most frequently used. It is better too to have the rhythm tapped out with a stick than to have an enthusiastic organist drown out the voices or a piano played at the wrong tempo.

Just as with the chants, the songs fall into four categories. Songs are deliberately selected to set the emotional mood of the congregation during a service. Table VI-4 shows typical songs of the four levels, labeled for convenience D through A. Also shown is volume level, ranging from very loud to soft as the mood becomes more reverent.

<u>Song Level</u>	<u>Weekly Service</u>	<u>Esbat & Sabbat</u>	<u>Volume</u>	<u>Comparable To</u>
A	Closing	After closing	Soft	Lullaby
B	After Meditation	Before Meditation	Medium Loud	Slow Waltz
C	Before Liturgy	-----	Loud/Joyful	March
D	Opening	-----	Very Loud & Fast	Reel

Table VI-4
Usage of Songs

Don't be hidebound in the songs you choose. The more a song affects your congregation, the more they get into the mood with it, the more effective it will be in working your intent.

Nowhere in Craft work is 'stealing back' more prevalent than in the songs. Many charming Christian choruses can easily be modified for Craft use, some by changing only a few words. Here are a couple of examples:

Isis loves me; this I know
For my Scarab told me so.
Pyramids and crouching Sphinx
Witness these enduring links.
CHORUS: Yes, Isis loves me,
Yes, Isis loves me.
Yes, Isis loves me,
My scarab told me so.
Born of Nut in time of old,
Challenged Ra in manner bold.
Learned pow'r from Queen of
Night,
Broke Ra's spell, the God of
Light.
(CHORUS)
Loved Osiris, this we know,
For papyrus says it's so.
Envious Set then spread his net

Trapped Osiris in casket.
(CHORUS)
To an island she did go,
Horus bore to be Pharoah.
Sought Osiris; where was he?
Trapped in heart of flow'ring
tree.
(CHORUS)
Freed his body, but dark Set
Once again spread his black net
Into fourteen pieces cut
Osiris, golden son of Nut.
(CHORUS)
Isis sought all on the Nile,
Made a pact with Crocodile.
Thirteen pieces she did find,
The missing one afresh did bind
(CHORUS)

The Craft meaning is clear and simple, yet the song retains its rhythm and good feeling of timelessness. Often simple modifications can be made with great ease, as in this case:

O Gods, our help in ages past, our hope for years to come,
Our shelter from the stormy blast and our eternal home:

Under the shadow of your throne still may we dwell secure.
Sufficient is your arm alone, and our defense is sure.

Before the hills in order stood or Earth received her frame,
From everlasting you are one, to endless years the same.

Time, like an ever-rolling stream, bears all its sons away.
They fly forgotten, as a dream dies at the opening day.

The number of suitable songs is unlimited, and you will have no problem as long as you follow the general rules. Leaving the mechanics of word-changing, consider a more subtle matter; that is, the general thought association of the verse. Obviously the thought behind the (Christian) Apostle's Creed is a united statement of a belief and no amount of word changes can convert it to a Craft prayer. Similarly, the use of confessions does not fit with the Craft way; instead of 'confessing' cringing and groveling, we think of specific things we have done which harmed others, how we will modify our actions when next we are faced with a similar situation, and what we can do about the problem right now.

Dancing

Whatever technique you use to raise power, whether visualization, chanting, or dancing, we think what you are doing is turning yourself into a minute magneto-electrical machine. In effect you are making yourself into a powerfully pulsing magnet; and when that magnet moves in the Earth's cosmo-magnetic field, you amplify your powers tremendously. The fastest and easiest way to generate additional power, therefore, is to pivot around yourself in a fast spin. This is shown in Figure VI-2. The technique has been known and reported for centuries. It is still popular among Whirling Dervishes and 'Turners', a religious sect in England and the United States. It is known in the Craft as the Human Earth Dynamo Effect or 'HEDE'. The idea is for you to direct and modulate some of the cosmo-magnetic forces with your own power.

To build up a positive field, you spin clockwise or, as American Indians say, sunwise (in the northern hemisphere). This is known to Witches as moving 'deosil'. Typically, you could spin deosil chanting 'aye-yo', building your power to a peak and releasing it as the trigger for cosmo-magnetic powers.

You spin counterclockwise (in the northern hemisphere), or 'widdershins', to generate negative energy. This is especially useful when you wish to do diminishing-type magic.

It is also true that you can spin at different rates, from a very slow quiet rotation to a high-speed whirl. Table VI-5 lists the rate and the direction of spin for various intents you may have.

Some people may not know how to spin on their axis. When spinning in a clockwise, or deosil, direction, leave the right foot stationary while spinning around on the ball of that foot, using the left foot to push you around. In spinning widdershins, you spin on the ball of your left foot and use your right foot to push you around. In each case the head is tilted slightly backward and the arms are outstretched. This is one technique which is far easier to do than

to describe, so we recommend that you stand up right now and try it.

When a group of Witches dance around in a circle, the same HEDE effect occurs. In such work it is essential that the genders alternate around the circle. This is necessary because the polarities of the genders are opposite. The sexual arousal caused by dancing of this type adds greatly to the power raised.

<u>Intent</u>	<u>Speed of Whirl</u>
Serenity -----	Slow
Healing -----	Very Fast
Attack -----	Fast
Luck -----	Fast
Love & Sex -----	Medium
Gain Desire by Deception -----	Very Fast
Wealth -----	Slow

Table VI-5
Speed, Direction, and Intent of Whirl

For an increase in healthy tissue and to heighten an intent, you should whirl deosil/clockwise (in the northern hemisphere). For a decrease in a dis-ease and for reduction of an intent, whirl widdershins/counterclockwise (in the northern hemisphere).

Example: To increase and strengthen friendship, whirl deosil; to break up a friendship, whirl widdershins.

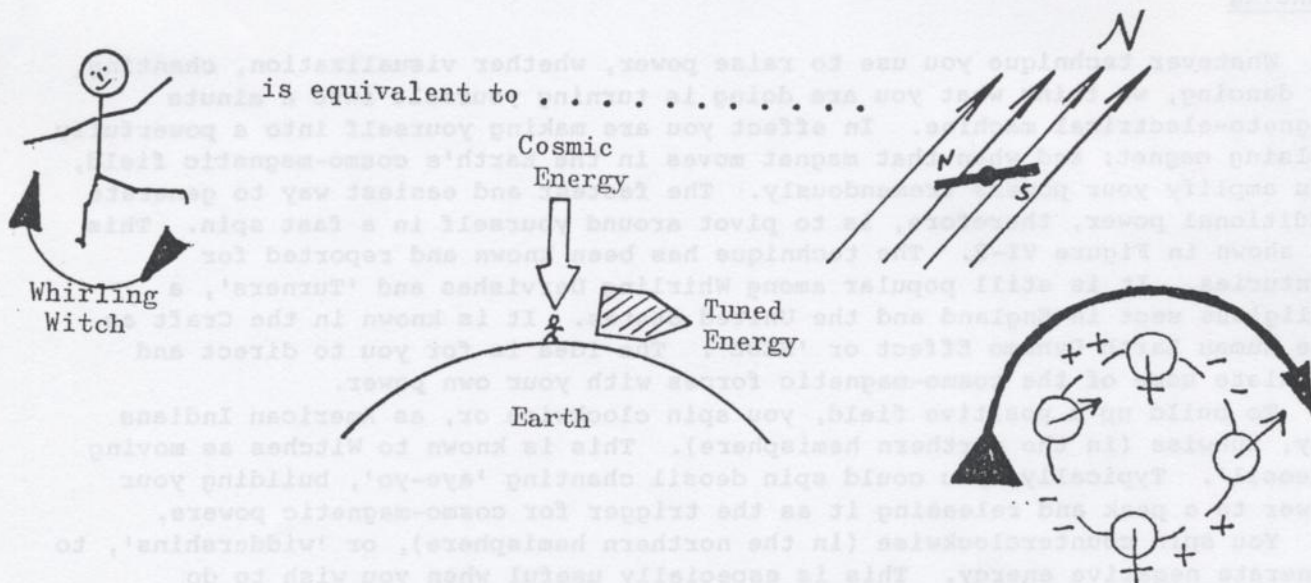


Figure VI-2
Balanced Turning Circle

Other Sensory Keys

Your other senses must also be tuned as finely as possible to the intent at hand before and during the chant and the dance. Color and odor are easily arranged through the use of colored lights in the ritual area and the burning of appropriate incense.

You do not need a color consultant to decide what colors you should use. First think about the color associations an ancient man might form in his world. Night-time and the sheltering cave are dark and blue; night is a time for repose and serenity. The day is bright and yellow, a time for activity. Hunting and killing involve the red of aggression, the red of blood, the red of fire. Green represents the growing, fertile world, the green of prosperity and (much later) of money. These are the four primary color keys. They are the basic hues which have the most powerful effects. Four subsidiary colors are also used to fit other intents, though these are less immediate in their emotional impact than the first four primaries because they are more subtle gradations of color. This is especially true of black and red, a combination used to represent death, night and trickery. Black is the absence of color, of course, and consequently cannot be relied on by itself to have a violent effect on the viewer's emotions.

Odor is also correlated by most people with specific emotional situations. Think for a moment of the clinging smell of orange blossoms, then the smell of a good cigar, then the slight astringency of lemon. Each odor generates different emotions, so the odors can be combined with other sensory keys in tuning your powers correctly. Table VI-6 is a modern table of correspondences. Once such tables could be found only in arcane grimoires, but are now being updated by Witches who use them to key the senses of their choice to any intent they have. Notice that the keys for the senses of touch and taste are also listed for completeness. Often these are not used by the group because most members can key to the chant, the songs, the colors, or the odors strongly enough for the work at hand.

The Psychic Link

The final item essential for success in a ritual is a good link to the object, the person, or the people you want to influence. If you are trying, for instance, to heal or influence a friend or relative of a coven member, just before the ritual begins, that member should describe the person in great detail to the group. At the height of the chant the power can be directed to the coven member, who redirects it to the person to be affected. Oftentimes, however, you may have only a photo of the person to be influenced. Then a handkerchief or some personal clothing, or even nail clippings and hair can be used.

Direction and Localization

Power tends to travel in straight lines, so it is good to know where the person is relative to the Witch; in this way the power can be aimed toward the target.

Another effective way of getting a desired result is to send a charm or some other charged object to the target person so the power is brought into close and sustained contact with him.

Rituals

Rituals and spells are, if you like, the operational aspect of the Craft: the assembling of the request, the chant, and all the other pieces into a composite whole. Review Lecture I now to refresh your memory on the elements of a good ritual. They can be summarized as:

- | | |
|-----------------------------|------------------------------|
| 1. Decide what you want. | Money, money, come to me. |
| 2. Give a reason. | So I can praise more easily. |
| 3. Scream your affirmation. | As I will, so mote it be. |

Table VI-6

YOUR TABLE OF SENSORY CORRESPONDENCES

<u>Intent</u>	<u>Color</u>	<u>Pronunciation</u>	<u>Pitch</u>	<u>Dance</u>	<u>Feeling</u> <u>(Touch)</u>	<u>Flavor</u> <u>(Taste)</u>	<u>Scent</u> <u>(Smell)</u>
Serenity	Blue	Aum	Low Resonant Hum Largo	Slow	Gelatin	Flounder	Lavender
Healing	Grass- Green	Aye-Oh	Very High Wailing Spirituoso	Very Fast	Skin	Salt	Rose
Attack	Red	Ka-Ka-Ka	High Sharp Staccato	Fast	Burlap	Chili	Tobacco
Luck	Dark Blue	Aye-Oh-Em	High Sharp Staccato	Fast	Cuddling	Oatmeal and Brown Sugar	Narcissus
Love and Sex	Emerald Green	Yah-Weh	Medium Flowing Legato	Medium	Making Love	Port Wine	Orange Blossom
Protec- tion	Yellow	Homm	Medium Flowing Legato	Medium	Waxed Wood	Butter	Night- scented Stock
Gain Desire by Deception	Black with Red Dashes	Ah-Bra	Very High Wailing Spirituoso	Very Fast	Soft Fur	Grape- fruit	Cloves
Wealth	Orange	Gay-Ah	Low Resonant Hum Largo	Slow	Rawhide	Burgundy	Sandal- wood

Group Rituals

It would seem obvious that a group can develop more power than an individual; however, this is true only if:

1. all members agree on the intent of the ritual; AND
2. all members need the ritual to succeed; AND
3. the group is gender-balanced (equal numbers of males and females)¹.

It is better to use two or four dedicated people than to have a flock of half-hearted self-styled Witches who want only to swish their capes around.

The adaptation of individual rituals for use by a group is not difficult. The only real differences are in the size of the circle and in the saying of the incantation. In group work this is often done contrapuntally; that is, the leaders say it first, then the group repeats it back to them. The final intent (in the Cross Not My Path Ritual, "GO!") is usually screamed out in unison, with all workers pointing their hands in the best possible direction, or pointing them at the member who can best visualize the target person or toward a photograph or other psychic link.

Building the Circle of Power

Often you will see a group holding hands in a circle while they chant, but there is a more effective method. Members hold their hands slightly apart with fingers parallel and palms facing. Usually the left palm faces the floor while the right palm is turned upward. (You will also find that an exact balance of males and females alternating around the circle generates the greatest power buildup.)

Even two people can feel this effect: Stand facing a companion of the opposite sex. Hold hands. Now separate your hands, but keep the palms facing each other and the fingers parallel. Imagine power flowing out of your down-turned left (heart side) palm and into your partner's upturned right palm. After a moment you will feel heat building up. Now try the hands-across-the-palm experiment described in the Introductory Lecture. You should find your power has greatly increased.

SUMMARY

You should be able to obtain whatever you desire through the use of the magic side of the Craft--though you should remember it is sometimes easier to attain those same goals through simple mundane good planning and work than through the use of ritual. It is also true that when you use magic you can leave yourself open to influences identical to or resembling those you send out. In Lecture IX you will learn how healing uses all the different kinds of tuned energies for various dis-eases: how, for example, if you seek only wealth, you run the risk of heart trouble and loneliness.

Rituals are often called the fun part of Witchcraft. Remember well, student, they are serious fun--for you often get exactly what you ask for!

Lecture VII will review some of the psychic perils of being a Witch and detail protective measures from simple mirror spells to the very advanced Gods of Six Directions Ritual. You will also learn to exorcise a possessing entity from another person or from a building.

¹If you are unsure of these necessities, review Lecture III.

Cross Not My Path

Occasionally someone may bug you so badly that you decide the best thing for your own mental health is never to see him/her again. This ritual falls in the general category of 'attack' even though your intent is not to harm, but to remove that obnoxious person from contact with you. In any case, look up 'attack' in Table VI-6 (Sensory Correspondences) and you will find:

<u>Intent</u>	<u>Color</u>	<u>Pronunciation</u>	<u>Pitch</u>	<u>Dance</u>	<u>Feeling</u>	<u>Flavor</u>	<u>Scent</u>
Attack	Red	Ka-Ka-Ka	High Sharp Staccato	Fast	Burlap	Chili	Tobacco

1. Assemble the equipment you will need.
 - a. Sensory keys:

burlap cloth	red candle
chili powder	a cigar
 - b. ritual materials:

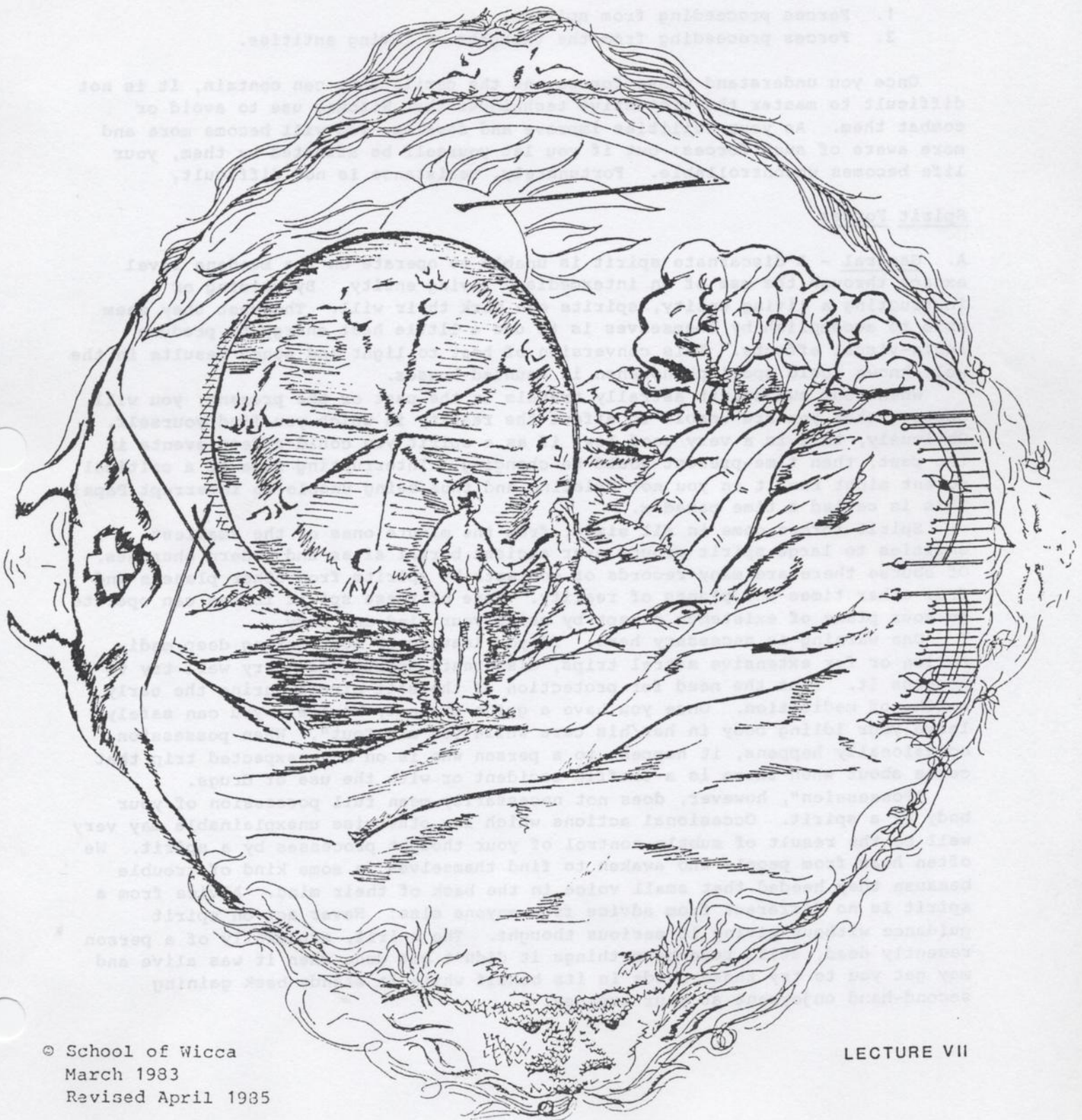
pen	salt or sulphur for circle
parchment paper	red ink
small crucible	altar table
photo of target person	wooden matches
 - c. psychic link
2. Follow standard ritual steps
 - a. Decide whether it is a new-moon (growing) or a full-moon (diminishing) ritual. (This one is a full moon.)
 - b. Set up your altar:
 - 1) Cover your altar with burlap.
 - 2) Arrange on the altar as many sensory keys as you can assemble.
 - 3) Place the candle and small crucible on the altar.
 - c. When the time is right (close to midnight on full-moon night),
 - 1) turn off the lights
 - 2) light the candle
 - 3) cast a salt circle around yourself and the altar.
 - d. Use the pen and red ink to write across the face of the picture 'Begone'. On a small piece of parchment paper write the signs of the full and new moons above and below the name of the person. Vigorously cross them all out.
 - e. Burn a little tobacco. Eat a little chili powder. Stroke the burlap altar cloth. Get emotionally as angry as you can at the person.
 - f. Hold the parchment facing the picture as you gaze into the candle flame. When you can no longer hold the intent and as the candle begins to shimmer, start your chant and your whirl (Table VI-6).
 - g. At the height of your chant, scream out:

"Get thee gone from me!	
Or I'll turn my back on thee.	
We'll grow better separately.	
As <u>I</u> will, so mote it be!	GO!"
3. Burn the picture and the paper in the crucible. Hold it between your hands, letting the rest of the power flow into it.
4. Divide the ashes into three piles: large, medium and small. Place them in envelopes. Mail them at nine-day intervals to the one whose name you burned.

After a ritual of this type, clean all the tools you used and burn leftover consumables.

School of Wicca

Perils and Precautions



LECTURE VII

PERILS AND PRECAUTIONS

Introduction

In general there are two types of force you may occasionally encounter:

1. Forces proceeding from spirits.
2. Forces proceeding from the thoughts of living entities.

Once you understand these forces and the perils they can contain, it is not difficult to master the protective techniques that Witches use to avoid or combat them. As your abilities improve and develop, you will become more and more aware of such forces; but if you let yourself be affected by them, your life becomes uncontrollable. Fortunately, resistance is not difficult.

Spirit Forces

A. General - A discarnate spirit is unable to operate on the mundane level except through the use of an intermediary living entity. By guiding or instructing a living entity, spirits can work their will. The most they seem able to accomplish by themselves is to use a little heat energy to produce audio-visual effects. This conversion of heat to light and sound results in the well-known 'cold spot' phenomenon in haunted houses.

When your own spirit astrally travels in the past or the present, you will observe that you are unable to affect the reality in which you find yourself. Obviously, this is a very good law; if as a spirit you could affect events in the past, then time-present would be changing. Interrupting Papa at a critical moment might result in you not existing and thus being unable to interrupt Papa! This is called a time paradox.

Spirit forces come in all sizes, from the minute ones of the smallest entities to large spirit groups near ancient burial sites and modern churches. Of course there are many records of contacts by spirits from other planets and from other times and planes of reality. None of these spirit forces can operate in your plane of existence except by using your mind and body.

One warning is necessary here. If you leave your body during deep meditation or for extensive astral trips, discarnate spirits may very well try to possess it. Thus the need for protection of the salt circle during the early months of meditation. Once you have a guide present, however, you can safely leave your idling body in her/his care while you are "out". When possession occasionally happens, it happens to a person who is on an unexpected trip that comes about when there is a traffic accident or with the use of drugs.

"Possession", however, does not necessarily mean full possession of your body by a spirit. Occasional actions which are otherwise unexplainable may very well be the result of subtle control of your thought processes by a spirit. We often hear from people who awaken to find themselves in some kind of trouble because they heeded that small voice in the back of their mind. Advice from a spirit is no different from advice from anyone else: Never act on spirit guidance without giving it serious thought. The spirit, especially of a person recently dead, still remembers things it didn't get done when it was alive and may get you to try those deeds in its behalf while it stands back gaining second-hand enjoyment at your expense.

B. House Spirits - Spirits may show up in your home environment. Sometimes they were in your house before you were; sometimes they have been sent to you; sometimes they are drawn to you. House spirits are usually curious about what you are doing there; they tend to be friendly or at least neutral. A Witch with an open and friendly attitude can sense what house spirits feel, and many Witches live in complete harmony with a number of these spirits. If such spirits realize that your attitude is friendly, they will help you in your day-to-day living. Lost your keys? Ask your friendly ghost where you put them and often a couple of raps will be heard where your keys are located.

Many years ago we were letting our daughter stay over with a friend. One of our house spirits did not approve and literally moved a glass off the counter and let it smash on the floor. We changed our plans.

The spirits that you have around you have opted out of their own reincarnation cycle. They are playing hooky from the School of Life, and they must be either persuaded or forced back into the cycle. During meditation, try to find out with your Guide's help what is holding them; then talk them into going on. Discarnate spirits will not develop further so long as they cling to the earth plane. It is a primary Wiccan responsibility to provide help, even to those who rebel against progression because they like it here.

Not all spirits are nice sincere, clean characters. The fact of 'death' does not mean that their personality has changed. So there are ex-alcoholics, ex-wife beaters, ex-everything spirits around. The Law of Attraction seems to work overtime with spirits. If you are sexy, then they'll push you toward more sex; if miserly, toward more saving. Any trait in yourself that is prominent will be exaggerated by the spirits around you trying to push you further in that direction. For your own peace, and to make sure a spirit is fulfilling its destiny, you must move them along; even if it means banishment from a house or exorcism from a person.

C. Banishing House Spirits - If meditative communication doesn't work and the spirits in your house are really a problem, then banishment is the only answer. Remember that the procedure irrevocably expels the spirit from its home; so don't attempt the procedure from the Introductory Lecture unless you have tried everything else.

D. Exorcism of Spirit Possessing a Person - We are concerned here only with the exorcism of a spirit from a dually-possessed body: a body inhabited by its rightful spirit and by an intruder-spirit. If you remove a spirit from a possessed body whose rightful soul has departed, you will 'kill' the person. Before you do anything, then, it is important to establish that the person is really possessed and not merely play-acting to excuse naughty behavior--"The devil made me do it!" It is of prime importance, therefore, to be able to recognize the symptoms of people who can be helped. The signs of a true dual possession are:

1. Separation of a subject's actions into two distinct and different personalities; or a sudden change in personality after a traumatic experience or a 'psychic event'.
2. Examination of the new personality reveals knowledge that the subject did not previously possess.
3. Changes in voice, speech tones, and modes of expression. Any writhings, contortions, or the much-vaunted vomiting of strange objects, are more probably the result of hysteria, self-delusion, sexual deprivation, or epilepsy, than of actual possession.

When you have a victim of true possession but whose original identity is shown still to be present through flashes of the original personality or through aura detection by a qualified psychic, that person should be subjected to an exorcism procedure. Almost any psychodrama procedure will work. Typically, you might proceed as follows:

1. When the subject is calm or asleep, have as many coven members as possible gather and cast a double sulphur circle about him, strewing herbs in the circle with the incantations.
2. As soon as the circles are completed, sprinkle all present with charged water.
3. Repeat the prayer from Lecture II that starts "Our Friends who are..."
4. Read the litany from Lecture IV that starts "In the beginning...."
5. Make the sign of the Celtic cross (by Flamen over a female subject/by Flamenca over a male.)
6. Commence the exorcism, first requesting and then threatening the unwelcome spirit.

F: Oh, evil spirit who unlawfully possesses our friend (name). Show us by some sign when you leave. You have no friends here. If you stay, you will surely regret your decision. See our power! See the good spirits who help us.

ALL: We exorcise you, most vile spirit, embodiment of our enemies and the path of darkness. (All make sign of Celtic cross.) Get out and leave this pure creature to the lighted path of (God-ess's name.)¹ The Guide and servant of (God-ess's name) commands you. He/she commands you who has in his hands the power of the seas, the winds, and the storms. Hear and fear us, you thief of life, you fomenter of discord and evil. Do not resist, for now you may go in peace; but if you stay, we will surely torture you. Go now in the name of (God-ess's name). (All make sign of the Celtic Cross.)

F: Spirit guides, help this misguided spirit see the pathway of truth. Lead it to its rightful place and help it find the peace it deserves.

If there is a noticable change in the subject, the exorcism is considered complete and repurification and sealing from Lecture IV are started. If there is no change, the second stage of exorcism is begun.

ALL: By the sign of the sacred cross (All make the sign of the Celtic cross.) which signifies the God-ess, and by this most sacred water (sprinkle of charged water), we command you to GO! If you tarry, you will surely be sent to the middle of the hot sun; you will be seared by the flames of the sun even as this fire burns you. (Flamen holds a strand of subject's hair against charcoal.)

F: Smell your own vileness. Yield, therefore: Not to me, O Spirit, but to (God-ess's name), who will deal mercifully with you if you depart NOW!

¹ Use the name of a God-ess in which the possessing spirit may believe -- usually Jehovah.

ALL: Most vile spirit, give place now to the rightful owner of this earth shell. Why do you resist? Why do you rashly refuse to leave? You are condemned by these souls here present. You are condemned by the spirits here present. You are condemned by the most high God-ess. We adjure you, vile spirit: leave now or be cast into the intolerable heat of the sun. Yield to (God-ess name). Go now in peace as the heat increases. Go before you are burned. (Flamen brings charcoal close to the soles of the subject's feet.)

When this exorcism is completed, the subject is repurified and sealed.

If the maverick spirit is of a relatively high level, the exorcism is often more difficult than simple appeal and threat. The ultimate method of exorcism for the most difficult cases is for a psychically sensitive (female or male) Witch to live with the subject and to watch for an opportunity when the possessing spirit is outside the body. At this time the sensitive administers the eight-fold kiss (for a female subject, the nine-fold) as the preliminary sealing of the subject. She/he draws a circle so the subject can be immediately repurified and sealed. This procedure always works--though it can be lengthy and frustrating since the possessing spirit often will wait until the watcher is asleep before it leaves the host body.

In all cases it is best to act as quickly as possible to persuade the possessing spirit to leave. The more time it has in residence, the firmer becomes its hold on the body.

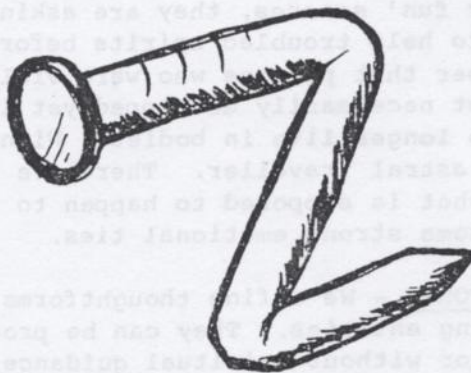


Figure VII-1
Bent Nail for Protection

E. RELEASE OF TRAPPED SPIRITS - Many covens, in addition to cleaning up haunted houses, make it a practice to check local cemeteries and mortuaries and to visit the homes of those who have recently passed over, to ascertain whether there are wandering spirits who need help. On these expeditions, you may meet exponents of the negative path seeking to enslave confused spirits. Be persistent! Try to get there first. Some covens are fortunate enough to have among their members a trance medium. This person can be of tremendous help in the work. If a trance medium perceives there is a spirit in need of help nearby, he will go into trance so the disembodied spirit can communicate with senior coven members who are there to help.

It will be beneficial to read of Hans Holzer's work with medium Ethel Meyers. At first you will be surprised at some of the reasons for which spirits linger on the earth plane. Their reasons may be as simple as a forgotten bequest, or as complicated as a lost loved one or unexposed murderer.

A word of caution: Do not let the householder know of your work until it has been completed. Socially, a haunted house can be a mark of status; this means some people will resist your efforts to set the troubled spirit free. You should also be circumspect in your work around cemeteries and mortuaries because some law enforcement agencies tend to frown on that which they do not understand. Under the guise of spiritualists, however, some Wiccans are able to enlist the aid of local church and civic leaders; then they are able to carry on their work in relative freedom from harassment on the mundane level.

Take care. Do not leave any work unfinished. You will find this phase of the Craft to be among the most rewarding of any you undertake.

F. SPECIAL NOTE ON RETURNING FROM MEDITATION OR TRANCE - One who is in astral flight should never be abruptly awakened. An instant awakening requires that a spirit be present in the body. Such an awakening could encourage a maverick to try for possession. At the very least, it pulls the owner back from flight in a dangerous manner. Let him be gently awakened; better yet, let him come back when the guides lead him to do so. Always aim to have trance or flight times of about the same duration. Then the spirit can grow accustomed to a specific time span and know when time is growing short, and it can return unharmed.

SUMMARY OF SPIRIT FORCES

Troubled spirits who are trapped on the earth plane are to be pitied and given aid, not to be feared. Yes, they can produce some audio-visual and other effects, but they cannot harm or possess you. If, however, inexperienced and unprotected persons 'play around' with the likes of ouija boards and automatic writing or 'just for fun' seances, they are asking for trouble.

Do not attempt to help troubled spirits before you have a competent Guide to protect you. Remember that persons who were violently malevolent in their earth plane shells have not necessarily developed yet into wise and benign entities just because they no longer live in bodies. Within their ranks are spirits who are a threat to the astral traveller. There are also earthbound spirits who either do not know what is supposed to happen to them, or who are retained on the earth plane by some strong emotional ties.

A. GENERAL THOUGHTFORMS - We define thoughtforms as energy packages produced and released by living entities. They can be produced either voluntarily or involuntarily, with or without spiritual guidance. They can be stored in objects or in the space-time continuum. When many thoughts of one type are put out by a controlled group, they act as one thoughtform. When millions of people over centuries of time pray to a given god-ess, their energies are accumulated as a great usable thoughtform stored in the space-time continuum. They are in fact Raised Power.

Thoughtform effects come in all sizes. As you have learned, they can be stored and built up. Unfortunately, many people involuntarily build massive negative thoughtforms which can also be used. How many times have you or someone you've been around yelled "Oh, shit!" when something has suddenly gone wrong? All of those billions of "Oh, shits!" have accumulated into a powerful negative thoughtform which can be used by persons who work negative magic. Interestingly enough, in a world where the Craft still lacks widespread acceptance, these involuntary thoughtforms are produced more often than those which we build through worship of the God-ess.

Unlike discarnate spirits, thoughtforms function effectively on the mundane level. That is, they can and do affect people and objects in the physical or 'real' world, and as engineers design systems to be operated with ever-smaller electrical impulses, it has become easier and easier to affect computers and

other electronic equipment. Many of our students have found they can affect the memories of their desktop calculators. To try this, store a nine-digit number in the memory of your calculator. Think different numbers at it. Then recall the memory--and don't be surprised if the calculator seems to have gone haywire.

The simplest form of psychic attack is the thoughtform. A trained mind--or more often an untrained one--can dwell on negative thoughts about you and send them your way. You may perceive these marauding thoughtforms by feeling little prickles on your skin or a sensation of someone brushing a hand over your hair. Thoughtforms work primarily by irritating you until you have an accident which disrupts whatever you're doing. You may even injure yourself as the result of such an attack IF YOU ARE NOT PROTECTED.

If you find yourself growing angry or frustrated for no apparent reason, check the possibilities: Are you in good health? Is a weather front moving through? (This can also affect your mood.) Are there irritating colors or noises in your home? Is it hay-fever season? Is the moon near full?

After you have reviewed the mundane factors which could be bothering you, you must turn to the possibility of thoughtforms which, wicked though they may be, can be repelled with surprising ease. Your own protective aura is your first line of defense against thoughtforms. So long as you refrain from negative thoughts and deeds, it automatically filters out low-level negative 'vibes'. When you keep yourself positive and up, your aura will shut out most negativity.

B. BASIC PROTECTION AGAINST AN UNTRAINED HEXER - In any protective system you fight fire with fire. To combat a thoughtform attack, you must use the power of your own mind or the power of a group of minds. If you wish, you can combine this with physical devices such as mirrors, circles, and symbols.

For protection against an untrained hexer, all you need do is maintain a positive attitude toward yourself. Surround yourself with pleasant colors and textures. Play your favorite music. Combine that with a few lit candles of light hues scattered around you, and you'll find almost any thoughtform will be successfully overcome.

Remember, you do it with your mind. Whatever stimulates your mind to be positive is what you should use. We've found the nonsense rhymes of Lewis Carroll like:

"'Twas brillig, and the slithy toves did gyre and gymbol in the wabe..."¹

are excellent devices for freeing your mind from depression caused by negative thoughtforms.

Unfortunately, among Witches one rule seems to be more broken than honored: The one fatal thing you should never do is repeat a rumor about the negative things you or your group are supposed to be doing. Any time you dwell on a thoughtform, you give it more power. The way to destroy it is to be above it, or not to think about it, to laugh at it, or to meet it with an equal and opposite thoughtform.

Yah, Ya-ah, Wi-tch!

Yah, Ya-ah, Christian!

C. PROTECTION AGAINST MORE SOPHISTICATED HEXING - Sad but true, the fact is everyone makes enemies in this materialistic world of ours. The least careless

¹from THROUGH THE LOOKING GLASS.

word, the smallest game, a coy glance, can all somehow snowball into unwelcomed intrigues against you. Even when you try to help people, they often turn against you, feeling your generosity has placed an unwarranted imposition on them--or conversely, that you did not do enough for them. The world is an extremely competitive arena. People compete for jobs, for money, for affection. Each of these contests is assumed to be a win/lose situation where someone wins at the expense of someone else who loses. As you win more, the number of losers who resent your victories will grow proportionately. It is of prime importance, therefore, that you learn to protect yourself as the Ancients did.

We shall consider here several methods of protecting yourself and your property against psychic attack. These methods are, in order of effectiveness:

1. Mirror Protection
2. Amulet Protection
3. Protective Circles
4. The Gods of the Six Directions

1. MIRROR PROTECTION

Since time immemorial mirrors and polished surfaces, especially of bronze and steel, have been used with appropriate charming to reflect the harmful intent of ill-wishers and casters of the evil eye. A mirror by itself is inert and neutral, of course. To make it work for you, place a picture of yourself behind the mirror as shown in Figure VII-2. Then use an appropriate charming chant to activate the mirror-picture defenses:

"Mirror, Mirror, work for me.
From slings and arrows keep me free.
As I will, so mote it be!"

Repeat this chant a total of six times as you hold the mirror with its reflecting surface outward before your heart, once as you face each of the six directions: East, South, West, North, Up, Down. When this is completed, it is a good idea to use this final affirmation:

"Sphere of Magic,
Come with me.
Where'er I go,
Follow me!"

Reinforce this protective ritual once every five days until the danger has passed. If you can place the mirror with the picture behind it where the attacker can see it, you will have the best possible defense. If you can't do this, then bury the mirror face up in dry sand to which you have added a little sulphur and salt.

2. AMULET PROTECTION

An amulet is an object made with a specific intent in mind. Usually the intent is the warding off of evil. The amulet is made from the specific material associated with the power sought. The symbols inscribed on it are those sigils associated with the purpose at hand. Often, on the obverse of an amulet you will find sigils representative of its charming effect. A typical amulet is the Christian cross. Amulets are normally worn openly and with pride as a shield against adversity.

In times past, amulets were worn over every possible orifice of the body.

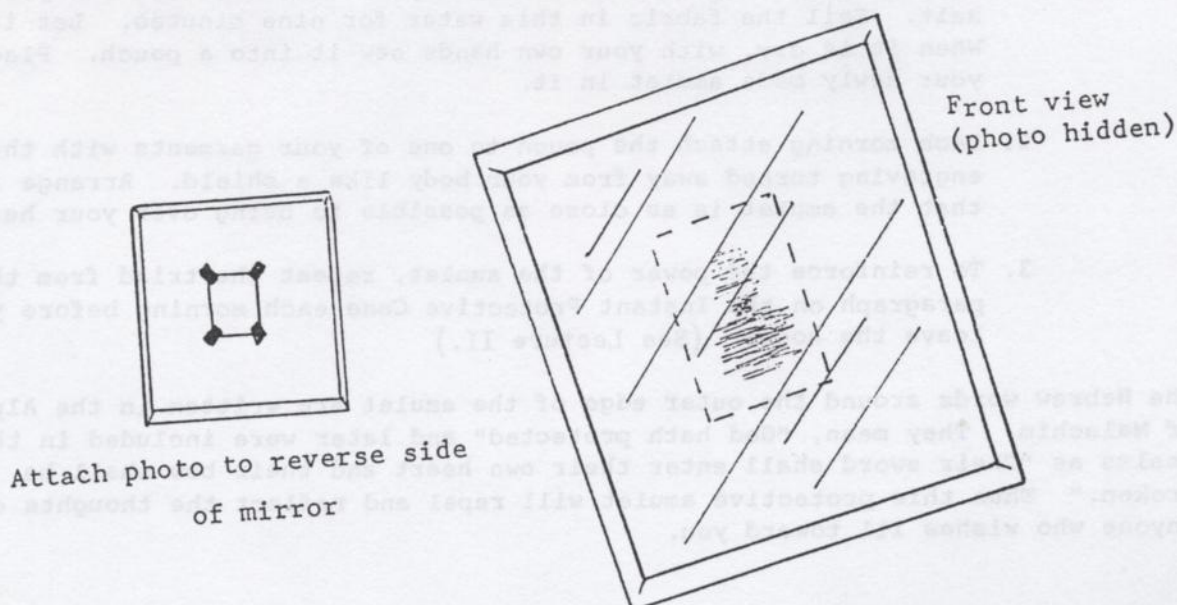


Figure VII-2
Mirror of Protection
(Picture is hidden entirely behind mirror)

In those days a well-protected Witch could be expected to wear all the items shown in Figure VII-3. Many Craft people still utilize a number of these devices. Typically, the red lip salve of the Egyptian prostitutes was a popular device for warding off diseases; as you know, it is still in use by many women today. Nowadays we of the Craft generally use only a few of these protective devices. Here we shall consider the most useful ones for you. They are:

- a) The Protective Breast
or Heart Pentacle¹
- b) The Headband¹
- c) The Finger Ring

a. The Protective Pentacle

To protect yourself from the unwarranted attention of other people, you can make the amulet we ourselves use all the time. It comes from the ancient "Key of Solomon".

¹Protective Pentacles are \$2.50 each.

Protective Headbands are \$37.25. (Please state size.)

Protective rings are \$54.50
from the School. Please state sizes.

Either buy or have engraved on steel the protective amulet shown in Figure VII-4. To use it to protect yourself, follow these directions closely:

1. At new moon obtain a piece of new pure white cotton fabric. Measure three cups of water into a pan. Add one-half teaspoon of salt. Boil the fabric in this water for nine minutes. Let it dry. When it is dry, with your own hands sew it into a pouch. Place your newly made amulet in it.
2. Each morning attach the pouch to one of your garments with the engraving turned away from your body like a shield. Arrange it so that the amulet is as close as possible to being over your heart.
3. To reinforce the power of the amulet, repeat the triad from the paragraph on the Instant Protective Cone each morning before you leave the house. (See Lecture II.)

The Hebrew words around the outer edge of the amulet are written in the Alphabet of Malachim. They mean, "God hath protected" and later were included in the Psalms as "Their sword shall enter their own heart and their bow shall be broken." Thus this protective amulet will repel and reflect the thoughts of anyone who wishes ill toward you.

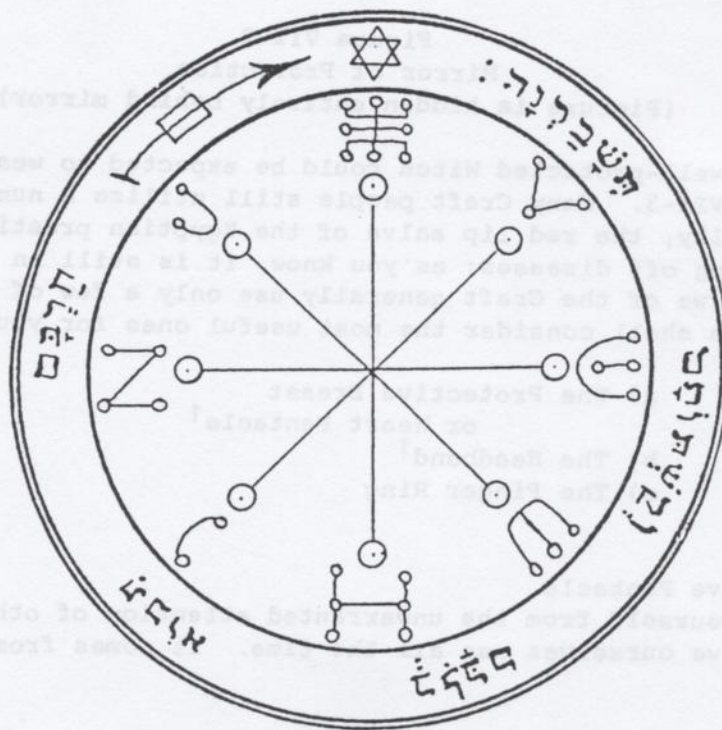
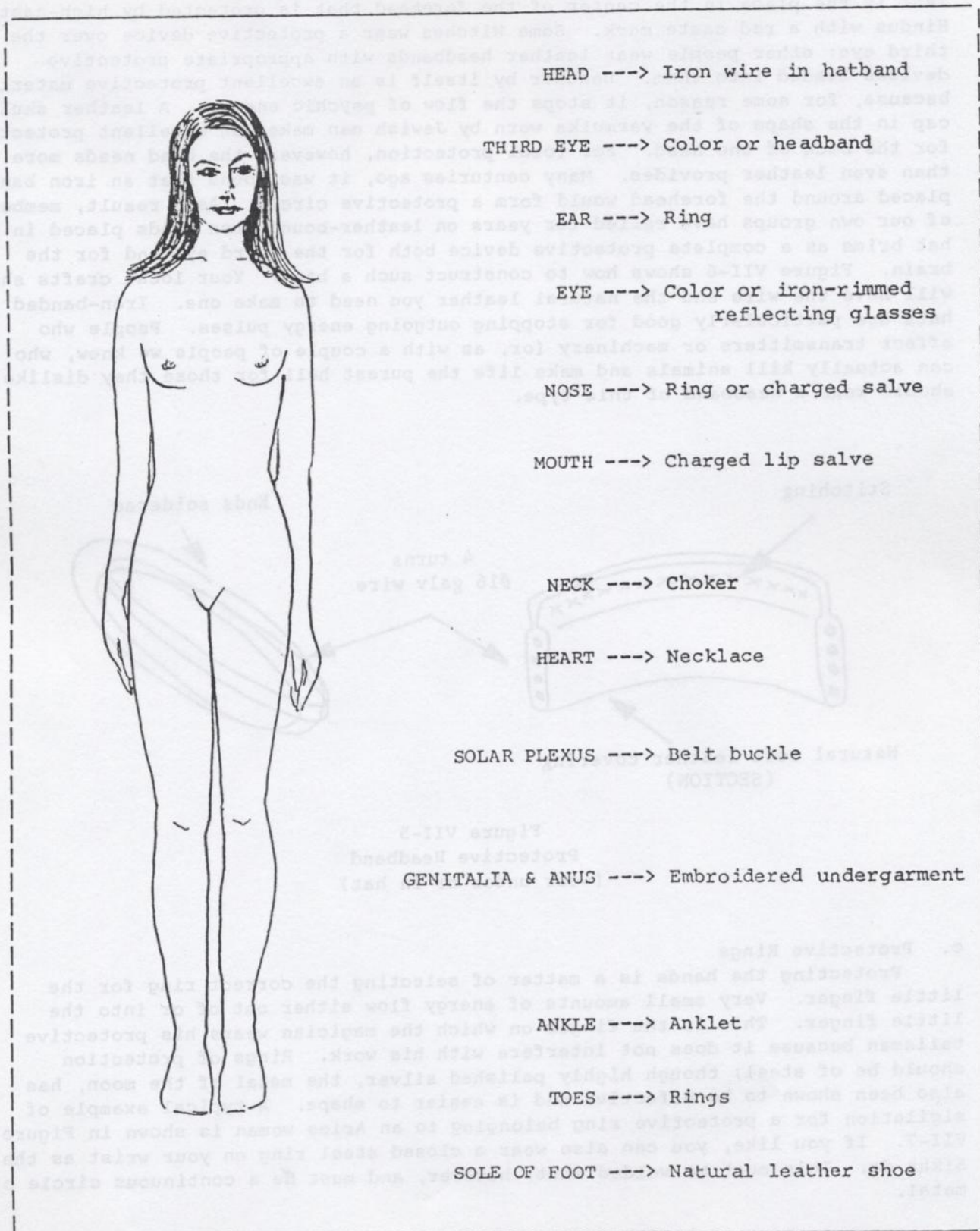


Figure VII-4
Protective Pentacle

Figure VII-3



b. The Headband

The brain can be directly influenced by psychic energies. It appears the majority of these energies flow in through what has been called the 'third eye'. That is the place in the center of the forehead that is protected by high-caste Hindus with a red caste mark. Some Witches wear a protective device over the third eye; other people wear leather headbands with appropriate protective devices beaded into them. Leather by itself is an excellent protective material because, for some reason, it stops the flow of psychic energy. A leather skull-cap in the shape of the yarmulka worn by Jewish men makes an excellent protector for the back of the head. For total protection, however, the head needs more than even leather provides. Many centuries ago, it was found that an iron band placed around the forehead would form a protective circle. As a result, members of our own groups have relied for years on leather-bound iron bands placed in hat brims as a complete protective device both for the third eye and for the brain. Figure VII-6 shows how to construct such a band. Your local crafts shop will have the wire and the natural leather you need to make one. Iron-banded hats are particularly good for stopping outgoing energy pulses. People who affect transmitters or machinery (or, as with a couple of people we know, who can actually kill animals and make life the purest hell for those they dislike) should wear a headband of this type.

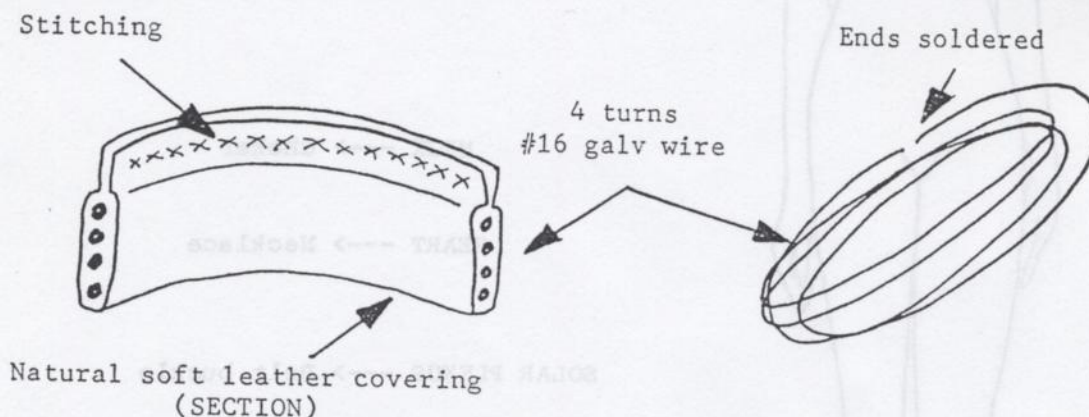


Figure VII-5
Protective Headband
(wear under or in hat)

c. Protective Rings

Protecting the hands is a matter of selecting the correct ring for the little finger. Very small amounts of energy flow either out of or into the little finger. This is the finger on which the magician wears his protective talisman because it does not interfere with his work. Rings of protection should be of steel; though highly polished silver, the metal of the moon, has also been shown to be effective and is easier to shape. A typical example of sigilation for a protective ring belonging to an Aries woman is shown in Figure VII-7. If you like, you can also wear a closed steel ring on your wrist as the Sikhs do. This must be welded shut, however, and must be a continuous circle of metal.



Figure VII-6
Ring of Protection

3. PROTECTIVE CIRCLES

You have already learned how to cast the basic circles of protection with salt when you meditate and with sulphur when you are conducting an esbat or sabbat. One of the best protections for your bed or your working (mundane) space is a double circle. In general, those who would attack you are less skilled than you are at tuning psychic energy. They use a scattergun technique rather than a rifle. Thus you need a wide-band rather than a narrow-band rejection device. Thoughtforms are electro-magnetic in nature, so they can most easily be disturbed by nails, bent as shown in Figure VII-1, or by small magnets placed around your bed. (Notice we say 'disturbed', for energy is not destroyed; it can only be changed, deflected, or returned to its source.) These devices, the nails and the magnets, disturb both outgoing and incoming energy; so it's not wise to attempt magical work within such a protective circle which will prevent your own energy passing through.

4. THE GODS OF THE SIX DIRECTIONS

If you think negative energy is being aimed at you, you must use the same or similar force to repel that energy sent to harm you. Thus, if you suspect some occult practitioner has turned loose a god-ess force against you, you must use the most powerful god-ess rejection system you can to combat this. In most psychic work we cast a circle on the ground to act as the tangible representation of the circle of protection. However, that circle merely marks the intersection of the ground with a complete sphere of protection. Just laying down a circle may not be enough unless you reinforce it with psychic energy and 'see' with your mind's eye that it is also part of a total protective sphere or cone.

In order to help people envision this, and to reinforce it, we use the symbol shown in Figure VII-7. It is called the symbol of the Gods of the Six Directions. To use this as a protection for your house, obtain two pieces of parchment-like paper. On one, reproduce the symbol in Figure VII-7. Hang this on the wall opposite the foot of your bed. Cut the second piece of parchment into six pieces. On each of the pieces draw the sigil shown in the various directions in the figure. Now do the House Cleansing Ritual from the Introductory Lecture. Take each of the sigils and place them around your dwelling in the proper directions so that you are totally surrounded by a sphere of protection. As you place each sigil, say the appropriate incantation to charge that sigil with its full protective power. Start with the one that belongs in the attic, which represents 'above'. Yes, sometimes it's dusty in the attic and it's often dirty under the floor, but once these sigils are placed they need not be rearranged. You renew them by thinking in a positive way of

your blue-white sphere of protection when you look at the completed symbol every time you go to bed and every time you get out of bed. Each evening sit in bed, look at your symbol, and repeat the incantation for each of the Six Directions given in Table VII-1. This will ensure that your sphere is reinforced anew and that nothing can pierce it while you sleep and throughout the following day.

Table VII-1

Direction	Deity	Chant
Above	Jehovah	Come from your overseeing chair With mighty power everywhere. Energize the sky for me. As I will, so mote it be.
East	Isis	Goddess of the flowing Nile, Rise in East; shield me the while. Energize the dawn for me. As I will, so mote it be.
South	Diana	Fecund goddess of midday sun, Guard me while me life does run. Energize the day for me. As I will, so mote it be.
West	Michael	Mighty archangel of the west, As the day closes, secure my rest. Energize the west for me. As I will, so mote it be.
North	Odin	Odin, mighty god of north, Bring wisdom and safety to me forth. Energize the night for me. As I will, so mote it be.
Below	Lucifer	Come from your cave with mighty power; Shield me in every perilous hour. Energize the earth for me. As I will, so mote it be.
All	All	Gods of the East, South, West and North, Protect me as I work and play. Gods above and gods below, Protect me all night and day.

Incantations to Charge and Reinforce the Gods of the Six Directions

The reason for calling on the names of the various gods is that these personify the energies you are trying to use. Their names indicate the great cosmic pools.

Using names from different pantheons works because you are mainly thinking of the type of power, not of the pantheon. They are, if you like, mind triggers which allow you to call up the energies you need. You are summoning energies which are tuned to the vibratory levels of the deities named. If you are more comfortable with god names from your own pantheon, you may use them instead of the names suggested in the Table.

D. PROTECTION FROM YOURSELF

Many otherwise intelligent Witches seem to have a blind spot when it comes to the power of the Ancient Ones. They invite the ancient deities right down into their circles to visit with them--then wonder why their lives take peculiar directions and why disaster strikes them.

Individual thoughts have power. In ancient times hundreds of thousands of people worshipped specific gods and goddesses. Each of these deities was very narrowly defined, and each was different from the others. The intensity of power of each god-ess is not to be denied without often-devastating results. Thor, the god of storms and thunder, for example, has a very well-known character. Think of the power that is still in Thor from the thoughts of the millions of people who have worshipped him over the centuries. That force does not dissipate. It is still there, still available to be tapped; it must never be tampered with recklessly.

No one in his/her right mind would invite energies like Thor's into a circle. Never invoke a God-ess thoughtform, therefore, unless you are within a properly tuned rejection circle that will allow you to control the God-ess, but which will not allow the God-ess to approach you. If there is any uncertainty in your mind, the best protection is: Don't do it.

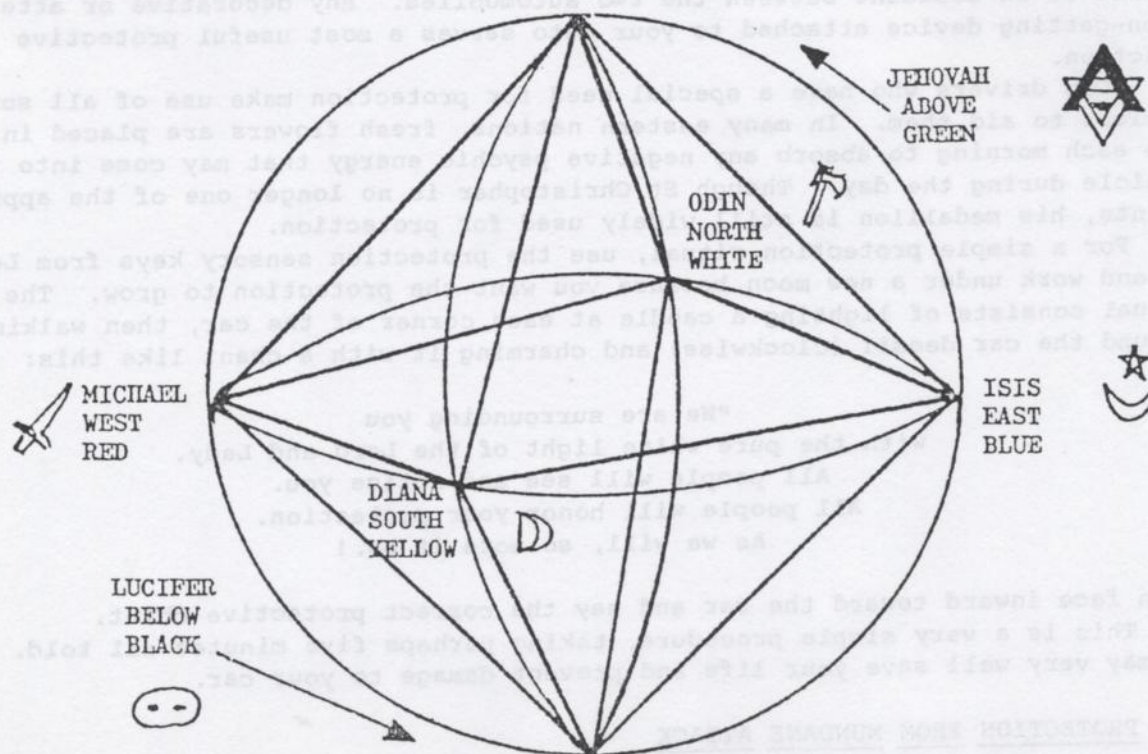


Figure VII-7

Symbols, Colors, and Names for the Gods of Six Directions

E. DEFENSE AGAINST ELEMENTALS

A class of entities that should be summoned only by extremely competent occultists are the thoughtform/entities called elementals. There are four categories of elementals. Traditionally, they are called:

Fire - Salamanders

Earth - Gnomes

Air - Sylphs

Water - Undines

Much confusion has been caused in modern magical practice by failure to distinguish between the element and the thoughtform associated with it. Many people insist on defining these forces by saying salamanders are 'good' or 'bad'. This is nonsense. Fire is a force of nature; the salamander is the thoughtform. It is the individuals or groups working with it which make it 'good' or 'bad'. Electricity is neither 'good' nor 'bad', yet it can be used either to maim or to heal. Because of this confusion about the elementals, you often cannot be quite sure what you are getting into when you call one up. They are usually benevolent, but (especially salamanders) can be extremely harmful when roused. Without a salamander your stove won't burn properly--but if it uncontrolled, a called-up salamander can burn a house down.

F. PROPERTY PROTECTION

As a simple example of protecting property, let us take the case of your car. First you should make others mundanely aware of the car. Believe it or not, bumper stickers act as a mundane protective device. Whether you like the message on the sticker or not, you do notice the car and so are far less likely to have an accident than if it had driven by you unnoticed. If you honk in response to one of the popular "Honk if you -----" bumper stickers, you announce your own presence to the other vehicle and lessen further the chance of an accident between the two automobiles. Any decorative or attention-getting device attached to your auto serves a most useful protective function.

Cab drivers who have a special need for protection make use of all sorts of devices to aid them. In many eastern nations, fresh flowers are placed in the cab each morning to absorb any negative psychic energy that may come into the vehicle during the day. Though St Christopher is no longer one of the approved saints, his medallion is still widely used for protection.

For a simple protection ritual, use the protection sensory keys from Lecture VI and work under a new moon because you want the protection to grow. The ritual consists of lighting a candle at each corner of the car, then walking around the car deosil (clockwise) and charming it with a chant like this:

"We are surrounding you
with the pure white light of the Lord and Lady.
All people will see and notice you.
All people will honor your protection.
As we will, so mote it be.!

Then face inward toward the car and say the correct protective chant.

This is a very simple procedure, taking perhaps five minutes all told. But it may very well save your life and prevent damage to your car.

G. PROTECTION FROM MUNDANE ATTACK

The way to avoid being struck down by a tandem truck is not to use your psychic powers to stop the vehicle. You should

1. Move out of the way; or
2. Get to the driver's head and have him avoid hitting you.

Too many people stand up and try to fight the colossus, be it an oncoming truck or the government. More effective is strategic withdrawal and redirection of the mind behind the action against you. If you must walk through the unlighted streets of a big city, you should be mundanely prepared for attack and should carry some sort of defensive weapon with you. The Witch's broom, with its fire-hardened point concealed beneath the bristles, was ideal for its day to drive off muggers and the like. The rolled umbrella with a good sharp metal tip is an excellent modern-day substitute for both men and women. Be psychically protected at all times, but also be prepared for a mundane attack on your person.

H. SPIRIT WITHDRAWAL

Have you noticed how the 'falling down' drunk rarely comes to harm? Fiji firewalkers say they are 'with their god' when their body steps into the flames. We have known many people who can detach and watch their bodies perform heavy labor, people who return to their bodies only when the worst, most boring part of the task has been completed. Various Egyptian scrolls cite several instances of doctors performing surgery with the spirit of the patient absent. The scrolls recommend this as the quickest--let alone the least painful--method to perform surgery and have the patient heal quickly. It seems to have been standard practice in Egyptian trepanning operations and to have been used to prevent hemorrhaging in procedures such as Caesarian sections.

When you are under thoughtform attack, interestingly enough, if you leave your body the thoughtforms will have no effect on it. Much more research needs to be done in this area.

On the mundane level, one of the best defenses against physical attack is to leave your body and make it appear to be lifeless. Even a rapist is unlikely to continue his attack if he thinks his victim has just died. Muggers, too!

Always remember: The first rule of protection is AVOID THE PERIL.

Lecture VIII includes step-by-step directions to form your own 'covenant' or coven. It will lead you from the outer circles of an ESP training group or a church to formation of a strong inner secret coven of your own.

You will save yourself much pain and grief if you pay close attention to the section on how to evaluate a group which has invited you to join it.

Lecture VIII also includes PRINCIPLES OF WICCAN BELIEF adopted by the Council of American Witches.

Questionnaire

Please complete the questionnaire (on another sheet of paper if you wish to keep this page for your records) and mail it to the School of Wicca, P O Box 1502, New Bern NC 28563. If you plan to be initiated, you must complete both Sections One and Two.

SECTION ONE

A. (Circle all correct answers.)

- | | |
|---|--|
| 1. The God of the Six Directions uses names from different Pantheons. | 4. The Law of Attraction |
| a. This is a bad practice. | a. works with spirits. |
| b. This is okay because you are thinking of intents. | b. works with thoughtforms. |
| c. You can change them to your own pantheon if you so wish. | c. does not work with spirits or thoughtforms. |
| d. You must make no changes. | d. works in offices. |
| 2. Spirit forces | 5. Danishment is a last resort because |
| a. come in all sizes | a. you like your ghosts. |
| b. have little power of their own. | b. it hurts you. |
| c. can possess you if you are protected. | c. it does not help a spirit progress. |
| d. can possess you if you lose consciousness in an accident. | d. only Christians use it. |
| 3. In Astral Travel you can | 6. When you are working Hurricane-Avoidance Magic |
| a. affect the Past. | a. you can invite Thor into the circle with you. |
| b. affect the Present. | b. Thor is so long gone there is no power left in the thoughtform. |
| c. affect the Future. | c. Thor and Jehovahare interchangeable. |
| d. none of the above. | d. you should only use your own power. |

SECTION TWO

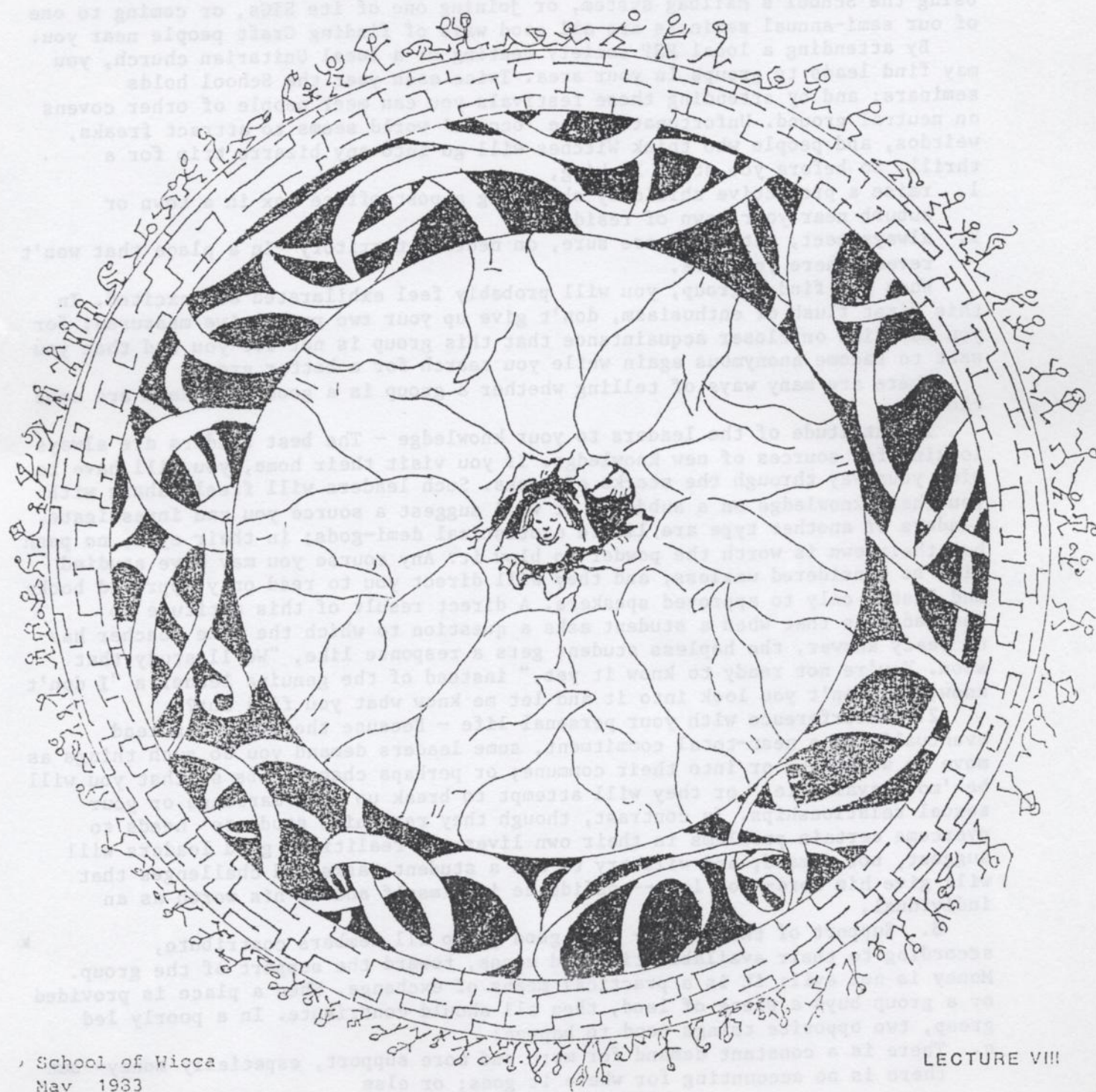
Read "Magic Power of Witchcraft" by Gavin and Yvonne Frost. Answer the following questions:

- A. Choose any dis-ease you like. Make up a simple ritual to help cure the dis-ease psychically. Pay special attention to the mind keys you will use to effect the cure.
- B. "Magic Power of Witchcraft" describes a procedure for washing the walls of the room where you will work. When do you recommend this be done?

Your outside reading assignment for Lecture VIII (required if you plan to be initiated) is PENDULUM AND POSSESSION by William Finch, Esoteric Publishers. Library members: To borrow this title, check box ☐ and enclose handling fee.

School of Wicca

Joining, Forming, and Running a Coven



School of Wicca
May 1983
Revised February 1992

LECTURE VIII

LECTURE VIII
JOINING, FORMING, AND RUNNING A COVEN

The next natural step in your development is to join a coven--or form one of your own. Covens are hard to find, and good covens--ones that we would recommend you join--next to impossible. Covens are very choosy about letting in new members. After you are initiated, and if you specifically request it, we will pass your name to any covens in your area. They will contact you if they are interested. There may also be covens in your area of which we are not aware. Using the School's Mailbag system, or joining one of its SIGs, or coming to one of our semi-annual seminars are all good ways of finding Craft people near you.

By attending a local ESP society meeting or a local Unitarian church, you may find leads to groups in your area. Twice each year the School holds seminars; and by attending these festivals you can meet people of other covens on neutral ground. Unfortunately the 'occult' world seems to attract freaks, weirdos, and people who think Witches will go into any bizarre trip for a thrill. So before you start looking,

1. raise a protective shield by obtaining a post-office box in a town or suburb near your town of residence.
2. always meet, until you are sure, on neutral territory--in a place that won't reveal where you live.

When you find a group, you will probably feel exhilarated and excited. In this first flush of enthusiasm, don't give up your two protective measures; for you may find on closer acquaintance that this group is not for you and that you want to become anonymous again while you search for a better group.

There are many ways of telling whether a group is a good one. Here are some clues:

1. Attitude of the leaders to your knowledge - The best leaders are always looking for sources of new knowledge. If you visit their home, you will have to pick your way through the stacks of books. Such leaders will freely share with you their knowledge on a subject, or will suggest a source you can investigate. Leaders of another type are little egotistical demi-gods; in their eyes, no path but their own is worth the powder to blow it. Any course you may have studied will be considered useless, and they will direct you to read only approved books and listen only to approved speakers. A direct result of this attitude to knowledge is that when a student asks a question to which the fake teacher has no ready answer, the hapless student gets a response like, "We'll study that soon. You're not ready to know it yet," instead of the genuine leader's "I don't know; why don't you look into it and let me know what you find out?"

2. Interference with your personal life - Because the Craft can lead eventually to a near-total commitment, some leaders demand you do such things as move in with them or into their commune; or perhaps change jobs so that you will be 'more available;' or they will attempt to break up your marriage or your sexual relationships. In contrast, though they recognize students' needs to overcome certain problems in their own lives and realities, good leaders will suggest, not demand; and will try to set a student tasks and challenges that will give him more--not less--confidence in himself and in his worth as an individual.

3. Support of the group - In a good group all members contribute, according to their available time and means, toward the support of the group. Money is not evil; it is a practical means of exchange. When a place is provided or a group buys a piece of land, then all should contribute. In a poorly led group, two opposite things tend to happen:

- a. There is a constant demand for more and more support, especially money--but there is no accounting for where it goes; or else

b. There is no support. The people just drift in to meetings once a week and support their church for only a couple of hours a week. In one case the leadership is ripping off the congregation; in the other the congregation is ripping off the leadership.

4. The reason for the group's existence and a planned future - The most important attribute of a good group is that it knows where it is going. This agreed goal had better be something concrete and tangible, not just the acquisition of learning, the selling of the Craft to the community, or the 'growth' of the group. The building of a sanctuary, the planting of trees, the acquisition of a parcel of land are typical projects of a worth-while group. In contrast to this, poorly-led groups constantly change their aims--or have no aims at all; consequently there is no fixed goal. There is a flying-circus atmosphere; but nothing is 'the leaders' fault'--outside pressures and people (usually spoken of as 'they') have caused the problem. Group discussion of the situation is rarely permitted because the leaders know best, getting their guidance 'directly from the God-ess.'

5. Paranoia versus considered care - Yes, a good group is difficult to find, and even more difficult to get into; but they're not afraid of the whole world, and they certainly don't flout the law, claiming that the whole world is against them and they have to commit illegal acts if they are to exist at all. Any group of Witches in a Christian nation must proceed with discretion; but religious freedom is absolutely guaranteed in the United States, as it is in most of the western world. Members of the police or sheriff's departments should not be kept out of meetings; in fact they can be extremely helpful in time of need.

6. Leaders are real people - Leadership is a subtle art, of course, and there needs to be some separation between the leaders and their students or congregation. Someone has to make the final decision and carry the can for it. Neither exaggeration of this separation with a demeaning attitude toward the 'followers' nor "I'm just one of the boys and girls" works. You will do well to avoid groups where the separation of leader from group is exaggerated and where there are no other strong people who are allowed to lead in the absence of the titular leader. Real leaders are not afraid to show that they are real people with needs and emotions just like everyone else. Real leaders need time off to avoid burnout, so good trustworthy secondary people are a valued asset.

Of course you must make your own decision on any group you find. Having come this far in the course, you will find that you are better trained than many of the people you meet; so don't waste your talents, and don't be afraid to refrain from joining a group, or to leave one if its leaders change in attitude.

This last point is quite important; for after starting out positively and well, many leaders, when they get a handful of people around them and taste power, change to dogmatic negative types.

To summarize these few paragraphs: Avoid like the plague the charismatic leader whose followers blindly obey; from such leaders comes the fanaticism that can lead to such tragedies as the Jonestown massacre. Isaac Bonewits, author of REAL MAGIC, created the form in Figure VIII-1 to be used in evaluating groups.

FORMING YOUR OWN COVEN

Many people find that the hassles involved in joining an existing group just aren't worth the trouble; these form their own coven. This is the path we recommend to you; for Wicca is an individualistic religion. Getting a reasonable sized group of Wiccan people together--say twelve--who all agree on anything is almost impossible. This is as it should be, of course; for without honest

CULT DANGER EVALUATION FRAME

by P.E.I. Bonewits®

	1	2	3	4	5	6	7	8	9	10
	Low									High
1. INTERNAL CONTROL, amount of internal political power exercised by leader(s) over members.	1 _____									
2. WISDOM CLAIMED by leader(s); amount of infallibility declared about decisions.	2 _____									
3. WISDOM CREDITED to leader(s) by members; amount of trust in decisions made by leader(s).	3 _____									
4. DOGMA, rigidity of reality concepts taught; amount of doctrinal inflexibility.	4 _____									
5. RECRUITING, emphasis put on attracting new members, amount of proselytizing.	5 _____									
6. FRONT GROUPS, number of subsidiary groups using different names from that of main group.	6 _____									
7. WEALTH, amount of money and/or property desired or obtained; emphasis on members' donations.	7 _____									
8. POLITICAL POWER, amount of external political influence desired or obtained.	8 _____									
9. SEXUAL MANIPULATION of members by leader(s); amount of control over sex lives of members.	9 _____									
10. CENSORSHIP, amount of control over members' access to outside opinions on group, its doctrines or leader(s).	10 _____									
11. DROPOUT CONTROL, intensity of efforts directed at preventing or returning dropouts.	11 _____									
12. ENDORSEMENT OF VIOLENCE when used by or for the group or its leader(s).	12 _____									
13. PARANOIA, amount of fear concerning real or imagined enemies; perceived power of opponents.	13 _____									
14. GRIMNESS, amount of disapproval concerning jokes about the group, its doctrines or leader(s).	14 _____									
15. SURRENDER OF WILL, emphasis on members not having to be responsible for personal decisions.	15 _____									
	Low									High
	1	2	3	4	5	6	7	8	9	10

differences of opinion, there can be only scant development. Fortunately a coven can be formed with as few as two people; thus if you have a close friend, the two of you can start your coven today by sealing and protecting each other and then observing the various festivals.

The coven is meant to be the inner circle of a church. In old church buildings, the rood screen physically separated the congregation from those who had 'covenanted.' Even the prying eye of the TV camera is not permitted behind the roodscreen of Westminster Abbey, for instance, during the initiation of a prince of the church or the coronation of a Monarch. You too must keep the covenant secret. The uninitiated members of the congregation should not be aware of the exact details of what goes on in your circle, or even know who participates.

There are already many churches of Wicca in the United States, and they have their inner covens; however, the mechanics of starting a church is getting to be more and more a hassle because there is increasing government concern about weird offbeat sects like the Moonies and the People's Temple.

Briefly the IRS requires that:

1. To be a minister,
 - a. you complete a ministerial course and
 - b. you have a group of at least four people who meet regularly.
2. A recognized church must have
 - a. a distinct legal existence
 - b. a recognized creed and form of worship
 - c. a definite and distinct ecclesiastical government
 - d. a formal code of doctrine and discipline
 - e. a membership not associated with any other church or denomination
 - f. a complete organization of ordained ministers ministering to their congregations
 - g. ordained ministers selected after completing prescribed courses of study
 - h. a literature of its own
 - i. established places of worship
 - j. regular congregations
 - k. regular religious services
 - l. Sunday schools for the religious instruction of the young
 - m. schools for the preparation of its ministers
 - n. a distinct religious history

The Church of Wicca complies with all these requirements and will grant you ministerial status when you:

- a. are an initiate with our Church
 - b. have run a flock of at least four people for a year
- or will grant you a Church charter when you:

- a. have ministerial certification
- b. have attained significant (real) property with clear title in the name of the Church, sufficient for a gathering of 24 people.

We recommend that in the beginning, instead of a church, you start a 'psychic club' or an 'ESP development group'.

Once you have such a group going, you will find that the attendees sort themselves into easily definable categories. Chief among these are:

- A. The enthusiasts - These people will be full of all the things they are going to do for your group, how wonderful it is that such a group is now in town ... and how all the other earlier groups had failed.

B. The parasites - These people attend because the world is against them. They have a million problems, which can be solved only on the psychic plane. They have usually been thrown out of several previous groups, all of whom they found were incapable of solving their problems. What these people are seeking is another host to plug into.

C. The know-it-alls - You can spot these people because they sit right up front. They tell you right off they know it all; they will also tell you the material you are presenting is wrong. They end up by asking the most inane and frankly stupid questions of any of the members, showing that what they have gained in the way of a large mouth they have lost in any form of comprehension.

D. The shining ones - If you are very lucky, you will find in a group of twenty or so a couple of 'shining ones' who are the only candidates for a real coven. You will know them; they will stand out.

To weed out the idiots, the thrill-seekers, and most of the people described in A, B, and C above, you will need to run your ESP group continuously. The ESP group SHOULD pay for itself. It is usual to expect an admission fee of \$5 per person per week. Time and again we ourselves have admitted people free, and time and again we have found that these are precisely the people who

a. rip us off but

b. really do have money.

I remember well being on the door at a lecture given by a friend in Minneapolis. One poor old fellow who claimed he had absolutely no money persuaded the speaker to let him in. Halfway through the lecture we had to throw him out; not only was he imbibing the most expensive Scotch available from the bottle he had brought with him; he was trying to get everybody else in his area of the audience to have a drink with him! We learned later that the man was, if not a millionaire, at least very close to being one.

Taking money for teaching is not evil. If the people do not have money, you must insist they at least bring goods equivalent to the money you are asking. If they won't do it--and the parasite category is especially good at avoiding payment--turn them away at the door.

You have committed a portion of your life to this; you've prepared yourself through months or years of study. You could be out earning instead of doing this activity. Even SPIRITUAL mail has to have postage.

Check with the local authorities, of course, and learn to whom you must pay taxes on the money the group takes in and what meeting licenses you need.

YOUR FIRST LECTURE

Your first couple of lectures in any given town are by far the most important, for the new endeavor will attract a great deal of interest. You should be able to get a considerable amount of free publicity from the news media. You may also find that the local library will have a meeting room that is available to non-profit organizations for a minimal fee; but if such is not the case, arrange to hire a local hall where a lecture can be given. Announce this lecture in carefully worded ads in newspapers and college magazines; any local ESP society, such as Spiritual Frontiers Fellowship or Psychical Research Society, should also be notified.

This is your chance to get a good-sized group together, and it's going to be an important meeting; so prepare for it by making ample notes. Practice your speech and listen to a tape-recording of it. A chalkboard is a necessity. The talk should last about one hour. Remember to wind up the session with a question-and-answer period. We have found that the following topics have great general appeal and also have the advantage of being non-threatening to the local Establishment.

1. "Beyond Death" - This lecture discusses the principle of reincarnation and the fact that although your body dies your spirit does not change. Depending on the sophistication of the audience, you may also go into such topics as are covered in Lecture I of this course.
2. "Healing" - Lecture IX of the course discusses this subject in great detail. Ending this meeting with the formation of a healing circle, and inviting people from the audience to be healed, is usually a good move; but remember to couch all this in terms of an experimental procedure, promising nothing; otherwise you may get at cross-purposes with local doctors.
3. "Meditation from A to Z" - We have also called this lecture "Beyond Transcendental Meditation." It is a summary of what you learned in Lecture II. The meeting should end with a meditation period including a talkout by the female speaker and then--most importantly--a discussion of what happened to the various people who meditated. This discussion is vital because some of the participants will have fantastic experiences to report; and although we all know that many such experiences are enhancements of what really happened, still the retelling of them encourages other members of the group to come to further sessions.
4. "Dowsing" - This is really a very non-threatening lecture. Everyone has heard of dowsers; they all know about 'water witches'. You can do even more dramatic experiments, for instance by using the techniques described in the book recommended for this lecture. For a few pennies and a handful of tiny fishing weights, you can make up pendulums for all the people who come. Once again, audience participation in the project brings them back time and again.
5. "Herbs" - Get a herbalist (if possible from within the town where you are working) to lead off the discussion. Have available several interesting herbs that people can pinch and smell and get to know. Perhaps a local garden store will also participate in a talk like this, bringing potted herbs for sale.
6. "ESP Development" - This lecture brings together the results of many of the others, starting with the simple exercises which allow the audience to feel their own power, and the use of the pendulum, perhaps to do some simple predictions for the following week. You will also find many useful development techniques in the book we recommend for Lecture VII.
7. "Witchcraft" - This lecture should be given only when you are sure the local people are ready for it. It's sure to pull in a bunch of freaks and a bunch of Bible-pounders. In many locales it is better to avoid the whole subject; you should especially avoid it if you cannot fluently quote back the Bible to refute the quotes the Bible-pounders will lay on you. Page VIII - 15 is printed on white paper so you can reproduce the Principles of Wiccan Belief for use as a handout at any lecture on Witchcraft and as a useful tool to guide the discussions.

By the time you have gone through these seven lecture topics, you should have a hard core of people who come to every talk. Now is the time to split off the ones you want to keep into a more intense development class. If the word "Witch" still elicits a negative response, you should tell them only that you are forming an experimental group; but we do think you should make them aware that the group will work on such things as Tantric Yoga, raising the kundalini power, and working nude in a protective circle; because unless the people can get over these hangups you will be wasting a lot of time working toward abilities which will never be fully developed.

START SMALL

There are many pitfalls in putting a group together; we ourselves don't by

any means know them all! For, as they say in Lancashire, people are 'quare'. Here are some areas of potential problems.

A. Age range - If possible you should keep the group within five or ten years of your own age; that is, have maximum span of ages within the group of twenty years, using a narrower span for young groups and a wider span for older groups.

B. Racial differences - People of different racial backgrounds develop their skills at entirely different rates. After only a couple of sessions blacks and orientals can do things which scare whites. If you want to teach a black group, go right ahead; similarly you can also teach a white group--but do not combine them until the whites are up to speed. This is not racial prejudice, but a simple matter of pragmatic reality.

C. Sexual orientation - Wicca does not discriminate against anyone because of sexual orientation; but if you are totally heterosexual or homosexual, we recommend you form your first group of people whose sexual orientation resembles your own.

D. Physical handicaps - Again, in your first group it is best not to take people who have severe physical handicaps. In time past, anyone with any physical handicap was not allowed in a coven. The loss of a smallest part of a limb by a king was cause for his replacement; and any birth-defect baby was not allowed to survive. This was a necessary thing when all were fighting for survival. In your first group you are probably better off to avoid people with very severe deformities or handicaps because they will be frustrated if they cannot fully participate and their frustration will overflow into the other members of the group.

E. Rejects from other groups - Occasionally you will find a person who is a know-it-all as we mentioned previously, and who has been through several other groups, collecting 'unsatisfactory' groups as other people collect bowling trophies. In our opinion you should avoid persons of this type as you would gonorrhea; they are the Joe Bflsptks of the occult world. We have worked with many of them in attempts to get them onto a good track; but so far we must admit total failure, having not even one case to our credit where such a person didn't in some way damage the group he joined. Even a very strong group has difficulty handling these types, so why should you risk it in your very first tentative steps toward a coven?

DEVELOPING YOUR COVEN

When you are ready to begin the development class, notify the selected group of the time and the place. A good time for a class is 8 p.m. on Tuesday or Thursday. Before the first meeting, have each one sign a pledge stating that he intends to study Wicca and that he is a novice Witch; that he promises under pain of publication of this pledge not to reveal the identity of other participants, not to tell where the classes meet, and not to use the Craft for negative purposes. This is the only way we have found of keeping some semblance of privacy for the group. There will be dropouts: usually those who learn that regular orgies are not the be-all and end-all of the religion. When such dropouts occur, your hold on them through this pledge prevents their running to a newspaper with the titillating news of a coven--yes, an actual coven--in the neighborhood. Such security measures can be relaxed when class members have been initiated and the first all-comer services are operating.

The first class meeting starts with a formal greeting of each novice by Flamen and Flamenca. Depending on the available space and the number of people attending, a single or double circle of chairs is formed. The Flamen opens with a description of what is planned to happen during the next few months and what

will be expected of the novices; specifically,

1. Novices will attend development classes for one hour each week.
2. Novices will spend one hour a day in meditation, study, discussion, or religious practice.
3. The funding of the course work is explained; each novice makes a commitment or agrees to a minimum donation each week. (Make the tithe a fixed amount, and do not change it by much or very often.)
4. Novices are advised they should expect to attend at least twenty class sessions before initiation. Each class period will include a discussion time so that all are aware of other points of view. Flamen and Flamenca are experts on the Old Law and can point the way for the coven, though they must not force the will of the members into unnatural paths. A major characteristic of the Craft is its allowance for free expression of doubts and the expectation that the coven group will find its own path as it progresses.

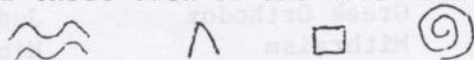
The Flamen teaches the basics of Craft beliefs, and runs the financial and scheduling portion of these classes. The Flamenca teaches fertility, initiation, and the more spiritual aspects. Each Flamen-Flamenca teaching pair determine their own division of work, each doing that best suited to his own temperament. Here is yet another instance of complementary contributions of male and female.

Classes tend to take on the form of the standard service. As the meetings progress up to Class XIV, so the class more and more approaches the standard service format except that teaching replaces the address in mid-service, and healing is replaced by free meditation. After Class XIV the classes take on the form of an esbat, though without the interlude.

Following is a suggested set of basic contents for each class in a twenty-week series. To qualify for initiation, each novice must master all subjects.

Class I. The basic method of meditation and the protection required are explained. The opening and closing of the aura, and the first prayer are taught. Novices are expected to memorize all such prayers and responses within the week immediately following their introduction.

Class II. An ESP ability test is run. This requires the preparation of test cards, one set of twelve cards for each tester/subject working pair. Each set of cards consists of three each of the four element symbols:



Pairs of class members test each other, with the Flamens instructing and directing. The first test is for telepathy. The subject has a plain sheet of paper numbered 1 through 48 (four runs of the cards), and the tester has a corresponding sheet. The tester calls the first number, lifts a card from the top of the pack, concentrates on it, and records the symbol on his paper. The subject quietly names the sign he believes was drawn, and the tester records it opposite the first record. This is repeated until twelve cards are read. The cards are shuffled and the test repeated until 48 readings are recorded. The tester does not let the subject see his record sheet or the cards; this would be disturbing to the subject. For the same reason the tests are evaluated only when all tests for the evening are completed.

Now the subject administers the test to the former tester.

The psychometric test is tried next. In this, each subject in turn attempts to 'read' the symbol in a card as he holds it face down in his hands. The cards are kept in order and are read in sets of twelve. These sets are scored by reading through the pack before shuffling for the next twelve.

The number of correct readings in each category is recorded; the Flamenca enters scores against names on a blackboard. Those novices who score high in

telepathic ability are told to concentrate in their meditation on learning telepathically what friends and relatives are doing; those with high psychometric ability are told to concentrate on Side communication. Test results of average and low scorers are examined for pre- and post-cognition awareness by looking at the cards that were telepathed before and after the one received. People having abnormally low scores are negative psychics, and are just as good as the very positive psychics. Once this is explained to them, they can often turn their heads around and begin to get very high positive scores.

The class ends with a meditation work period.

Class III. Instruction in numerology begins. Members are assigned the selection of Craft names for themselves. Names of several class members are analyzed numerologically, and the difference between married and single names of the same person are illustrated.

Members are told that during this week they are to select new appropriate names for themselves which numerologically fit their personalities as closely as possible. The selection of a name widely at variance with the individual's personality is avoided; such a choice would lead to a split personality when the student attempts to conform to the characteristics implied in a name unsuitable to his personality. The Flamen pair do not suggest names for the novices, because this tends to produce very little name spread.

Meditation again ends the class session, as it will all subsequent classes. At this session, those who want eventually to be initiated dedicate themselves to the Craft.

Class IV. The names selected are discussed and confirmed. The names should be revealed only to other group members, not to anyone outside. Often the leaders will have three names: one public, one for the development group, and a highly secret name used only in Circle.

The need to study a 'competing' religion is introduced. Any religion can be chosen; it need not be exotic. The idea is not to go artsy-craftsy, but to seek traces of Craft meanings and developments within an established religion. It is usual to allow each couple to select a religion for study. Splinter sects are not often considered as separate religions, though wide divisions such as Latter Day Saints are considered as religions separate from Judeo-Christianity. Some typical choices for study might be:

Buddhism
Islam
Santeria
Shinto

Greek Orthodox
Mithraism
Tao
Latter Day Saints

Judaism
Hinduism
Baha'i

Each student couple must be prepared to report to the class on their study, beginning with Class X and running through one couple's report each week until all have presented their findings. It is wise for the Flamen to give a typical report during Class XI to show what is meant by the positive approach. The reports should never degrade into destructive fault-finding, but should sincerely point out the contradictions within the religion, methods of control used by the priesthood, and similarities between that religion and the Craft.

During each class meeting novices discuss the experiences they have had during private meditation times. This ensures that each is remaining on the path.

Class V. First book reports are assigned and book lists distributed. You should make up an appropriate book list. All novices are expected to read one book a week for the succeeding weeks and to turn in a one- or two-page report on each book, again stressing the positive and looking for procedures and methods

confirming Craft beliefs. Be careful not to assign advanced books before the novice has a grasp of the basics. The books are grouped in this manner so that the novice does not get ahead of himself and become confused.

The Craft calendar is described, and students learn to calculate dates and times of esbats and sabbats.

Class VI. In Classes VI, VII, and VIII the making of tools and equipment is taught. General instruction is given to the entire class, but detailed instructions and demonstrations are given by the Flamenca in the field she is most competent in, and by the Flamen in his field. In Class VI the making of robes and of mead is described; practical demonstrations of the actual work are given. Beginning with Class X, members will be expected to attend in robes; after Class XVIII, each novice will be expected to have prepared at least a gallon of mead.

Class VII. The making of the ankh and the whip or flail are described and demonstrated. Astrological and other signs required in the correct engraving of tools and equipment are explained. The book reports submitted during Class VI are given back with comments. These comments are always constructive, not destructive.

Class VIII. Baking of bread and making of the athame are described and illustrated. The athame is to be completed and brought to Class XI, and bread brought to Class XII. Great care is used in instructing the novices about engraving the athame, and in use of the hot wax and the corrosive acids involved. Discussion begins on the various methods of prediction and the props used to help free the mind.

Class IX. Students are told how to get their own bodies into the best protected state. Healing methods are described. It is recommended that students measure their body capacity for exercise, for alcohol, and for sleep deprivation. Wiccans believe that everyone ought to know how far he can walk, how much of which drinks he can take, and how long he can go without sleep before his functioning is impaired. To aid in self-evaluation, simple IQ self-test sheets are given out. Many people have no idea of the impairment of their senses that results from their own actions, but are amazed at the results of the tests.

The consideration of modern doctors and medications is started (see Lecture IX), not to warn the novices away from doctors, but to help them approach doctors as equals and with an inquiring mind. Litmus paper is distributed so students can test their urine for acid-alkaline reaction. For those with alkaline reaction, a daily dose of two teaspoons of honey and two teaspoons of apple vinegar in water is recommended; a daily kelp tablet and three almonds are recommended for all. Novices are reminded that they are expected to wear robes to the next meeting and that under the robes they are to be nude and bathed. Of course if they must, they are permitted to change into their robes after arrival at the class meeting place.

Class X. Members attend in their robes. Now the class even more closely resembles a normal service. All healing modes are discussed, including healing by spirit and by telepathic means. Reasons are explained for the exclusion of cosmetics, jewelry, and hairpins from this and subsequent meetings. For the meditation period members open and close their robes with the opening and closing of their auras.

The first report by a couple is presented on the religion they studied. At any point from now on, members who wish it can be purified, sealed, and named. They have now met the requirements for meditative practice and have become accustomed to their new names. All who have chosen to work toward initiation must be purified by Class XIX.

Class XI. This tends to be a power-of-positive-thinking class. The development and use of telepathic ability are described. Flamen emphasizes that, as in many

other things, the old beliefs of Wicca are the new scientific wonders of today. He warns that some people are so intrigued with the 'miracles' of one phase of Wicca that they refuse to admit the validity of any other old laws. Groundwork is laid in this class for Class XII in this respect: It is suggested that everyone consider various predictive methods and the underlying reasons for their effectiveness. By now the classes are almost totally in the format of a normal service; from here the class begins to assume coven format, and members are requested not to eat an evening meal before they attend class meetings. Class XII. To open this class, members eat bread made by the members and taste honey and mead. The roster of novice bread bakers is agreed on for forthcoming classes. The class discusses prediction, and it is pointed out that props are merely props to free the mind rather than a requirement--except perhaps in the mind of the one who seeks the prediction. If a novice wants to try prediction, he is guided in choosing the method best for him.

By now a feeling of good fellowship and friendliness will be increasingly apparent, as the earlier primness and modesty disappear. Depending on the development level, this service is the first conducted totally heaven-clad. Class XIII. Casting of the circle and use of the symbols are explained. A demonstration is given, and for the first time the service is conducted within a circle. This will be a long meeting, because the correction of errors in the symbols and the precise accuracy of everything connected with the circle is time-consuming.

Class XIV. Casting of the circle is explained by each couple in turn. Each pair casts a circle. These practice circles are not closed; the last circle cast is closed, however, and is used for the remainder of the meeting.

Class XV. This meeting discusses the fertility and sexual aspects of Wicca, with Flamenca doing almost all instruction. Such topics are discussed as selfish sex versus affectionate sex; sex as a means rather than as an end; the reasons behind the requirement for living together before marriage; the differences between love, desire, and procreation; and suggested precautions that Wiccans should take. At this time it is appropriate to discuss the amount of sexual contact that will be allowed during services and whether or not this group is going to do partner exchange on a regular basis.

As meeting format increasingly resembles coven format, so power can safely be raised, drawn down, and directed.

Class XVI. The group is introduced to the schottisch dance; they practice it without casting a circle. Then the circle is cast and the power is raised and drawn down as in a normal esbat. Power is directed toward a chosen target.

Class XVII. The circle is now cast first. Members practice the schottisch until they can go through it without error and without disturbing the circle. At this meeting the Flamen and Flamenca announce which students will and will not be ready for full initiation; they also present the schedule for the next series of classes. Those students who must be delayed are not admitted to subsequent meetings of this series. They may take special make-up classes or attend the next series of meetings.

Class XVIII. Mead made by male novices is used at this meeting with the bread and honey. Now the initiation ceremony is drawing near; Flamen and Flamenca decide tentatively on the sequence of initiations. After discussion the sequence is agreed and the dates set. It is reiterated to the males that their first seed goes to the God and that they are responsible for providing the necessary equipment to make this possible. Now it is made a requirement that no food except bread and honey be eaten, and sexual abstinence be practiced, for at least twenty hours before each future class. This requirement is in preparation for the traditional three-day abstinence before full coven meetings.

Class XIX. The athame and the ankh of each candidate are examined. If they are accepted, they are blessed during the service. This is the first meeting at which a complete run-through of a coven meeting is practiced. The group defines the mundane (secular) law of the coven. Appointments are made for each female to meet individually with the Flamen and each male to meet with the Flamenca.

During these personal interviews before Class XX, Flamen and Flamenca are able to help resolve any lingering uncertainties and encourage students to talk out problems. Also each candidate is given another opportunity to decline initiation without blame. The making of the Book of Shadows is discussed, as well as any other matters not covered so far. The class selects male and female valedictorians to speak at the next (final) meeting.

Class XX. This is usually a subdued meeting. The levity and fun of the more recent classes is replaced by the realization that there is now one last step which will take them forward into the unknown. The talk is on harmony, love, and the good that can be done in the world. The teaching is over; they are going to progress together. The valedictorians speak; Flamen and Flamenca provide a good meal with plenty of mead. Novices and Flamens make sure they know how to contact one another between meetings.

Table VIII-1 shows the over-all sequence of development and identifies key points in the schedule. Even without access to a development class, it is possible for a dedicated couple to develop themselves to the level necessary for initiation; many have even become successful coven leaders in this very way. Usually, though, it is not advisable for a leaderless group to attempt development together. There needs to be a competent, seasoned pair of leaders.

The coven will now quickly form. With luck and patience, a good-sized coven will result from the original participants. From this base a church with normal all-comer services can be started.

COVEN RULES

Even the simplest organization must have some rules to go by and a goal toward which all will strive. The rules and the goal should be agreed, and then should be changed only under the direst circumstances. Rules fall into several categories:

1. Community of the coven
2. Use of power
3. Assignment of tasks
4. Progression of members
5. Replacement of leaders

Many and intricate are the by-laws and requirements of some covens; these are attempts to put into words an ancient way that is more a feeling than a law. The written law is each coven's own business, and we prefer to keep it minimal. One Craft rule should never be broken; it is both the strength and the weakness of Wicca:

NO WICCAN SHOULD EVER CLAIM MEMBERSHIP IN A SPECIFIC COVEN OR REVEAL KNOWLEDGE OF A COVEN'S MEMBERSHIP OR ITS MEMBERS' DEVELOPMENT STATUS.

When there are questions about a person's Craft affiliation, the only permissible response is: "Ask him."

The only persons from various covens who meet regularly and who know the identities of others are the Flamens and Flamenca. When each coven keeps to itself, the power of its Flamen and Flamenca is limited; there can be no vast

hierarchy. Here are some useful coven guidelines.

1. **Community of the Coven** - The coven is the leadership group of the church; in this capacity it must act and think as one unit. In the old days when all coven members lived in small villages, everyone knew everyone else's problems. They all had a common background and were inherently cohesive. Going back further to pre-Christian times, before monogamy had been inflicted, coven members exchanged companions without concern. This exchange was kept within the coven, however; the exclusiveness was looked on as a voluntary sacrifice of liberty which set Witches apart from other people. Modern coven rules should be an attempt to recapture the old way and to bind members together as one group who know and understand one another's problems, strengths, and weaknesses.
2. **Child Exchange** - In reproduction, Witches emphasize quality of their children rather than quantity. Children are interested in the world and are relatively self-reliant from about four years on. By this age their eating and toilet skills are pretty well under control and their experimental stage of burnt fingers and skinned knees is nearing its conclusion. This, then, is the age at which Witches begin to send their children to live for one-month periods with other Craft families. The children receive a new view of parenthood and new companions to play with; the parents have a month in which to rediscover how much they love their children and each other. To the host parents, it is a new revelation of the similarities and differences between children.
3. **Punishment** - The only punishment employed by Wicca is shaming; no curses are ever used. The transgressing member is asked to confess candidly his destructive act before the full coven and, if a male, to kiss the hand of the Flamenca in acknowledgment and admission of the error. If the member wishes to make amends, he can also state before the coven what he intends to do to right the wrong he has caused.
4. **Disputes** - The coven is self-regulating. Everything is by vote of the group. Nevertheless conflicts arise and must be settled. It is the task of the Flamen to settle disputes between females and the Flamenca's task to settle those between males. If an insoluble dispute arises between a coven member and the Flamens, the only answer is for the member to form a separate coven; but this is a serious step, and efforts should be made to avoid it.
5. **Replacement of Leaders** - Wiccans replace their leaders regularly so that the Flamens, who are kept busy with coven matters, may resume their own development and so that the development of others in the coven can continue naturally into leadership. Therefore leaders are appointed for only a fixed term. No Flamen or Flamenca can be a leader for more than the nine-year period based on Celtic beliefs.
6. **New Members** - No new member should be admitted to the coven without going through the majority of the development steps which the other coven members have accomplished. Obviously a very knowledgeable new member will get through these steps quickly; but no one--especially the latest girlfriend or boyfriend--should be admitted without going through all the necessary steps, even if they claim they've been Witches for centuries.
7. **Morality of the Coven** - Nothing breaks up a coven more quickly than for its leadership to insist on the right to sleep with the members. In fact, sleeping around of the general coven members with one another should be discouraged except under controlled, mutually agreed, scheduled circumstances. The 'dogs' will obviously be shortchanged unless such rules are enforced and all members understand them. The coven is not a hunting ground for sexual partners; it is a serious mystical group with serious aims and goals to be accomplished. Sexual techniques may be used to accomplish these goals, but they must be used with discipline, knowledge, and consent. In these circumstances, sex becomes a means,

Table VIII-1
OVER-ALL DEVELOPMENT SCHEDULE

CLASS	MAJOR TOPICS	REPORT ON RELIGIONS	BOOK REPORTS	REMARKS
I	Introduction			Sign agreement
II	Telepathic and ESP Testing			
III	Numerology; Craft Names			
IV	Begin Study of Other Religions			
V	Reading List			
VI	Robes (X) ¹ ; Mead (XVIII)		x	
VII	Ankh (XIX) and Flail; Astrological Signs		x	
VIII	Athame (XIX); Bread (XII)		x	
IX	Preliminaries of Healing		x	
X	Spirit Healing	x	x	Robes are worn.
XI	Telepathy, Astronomy, Astrology	x	x	No makeup, jewelry, or clothing
XII	Bread; Testing; Prediction	x	x	No meal before class
XIII	Casting the Circle	x	x	
XIV	Further Practice on Circle	x	x	Coven format
XV	Fertility; Sexual Control and Use x Reading List		x	
XVI	Schottisch		x	
XVII	Schottisch		x	Pass/fail decisions
XVIII	Mead Tasting		x	Sequence of initiations
XIX	Coven Law; Athame and Ankh Examined		x	20-hour fast
XX	Close-out; Valedictorian Addresses			Private interviews

¹Week in which item is due to be ready

not an end.

8. **The Extended Family** - The coven is an extension of your family. There will be squabbles, but usually these can be overcome when the good of the coven and the Craft takes precedence over ego needs. Loving friendliness, and understanding of others' shortcomings and problems, are the rule, not criticism. The family gains strength through partner and child exchanges and the regular monthly observances.

9. **Goals** - This is the most important single thing that a coven must have. It must be a concrete definite thing or something outsiders can be involved in: Clean up a piece of river bank; find and buy a piece of land for the Church; restore an old building for meetings. The goal should not be just a vaguely spiritual sentiment like 'teaching psychic healing'.

PRINCIPLES OF WICCAN BELIEF

Adopted by the
Council of American Witches

12 April 1974

The Council of American Witches finds it necessary to define modern Witchcraft in terms of the American experience and needs. We are not bound by traditions from other times and other cultures, and we owe no allegiance to any person or power greater than the Divinity manifest through our own being.

As American Witches we welcome and respect all life-affirming teachings and traditions, and seek to learn from all and to share our learning within our Council. It is in this spirit of welcome and cooperation that we adopt these few principles of Wiccan belief. In seeking to be inclusive, we do not wish to open ourselves to the destruction of our group by those on self-seeking power trips, or to philosophies and practices contradictory to those principles. In seeking to exclude those whose ways are contradictory to ours, we do not want to deny participation with us to any who are sincerely interested in our knowledge and beliefs.

We therefore ask only that those who seek to identify with us accept these few basic principles:

1. We practice Rites to attune ourselves with the natural rhythm of life forces marked by the phases of the Moon and the seasonal Quarters and Cross Quarters.
2. We recognize that our intelligence gives us a unique responsibility toward our environment. We seek to live in harmony with Nature, in ecological balance offering fulfillment to life and consciousness within an evolutionary concept.
3. We acknowledge a depth of power far greater than that apparent to the average person. Because it is far greater than ordinary, it is sometimes called 'supernatural'; but we see it as lying within that which is naturally potential to all.
4. We conceive of the Creative Power in the Universe as manifesting through polarity--as masculine and feminine--and that this same Creative Power lies in all people, and functions through the interaction of the masculine and feminine. We value neither above the other, knowing each to be supportive of the other. We value sex as pleasure, as the symbol and embodiment of life, and as one of the sources of energies used in magical practice and religious worship.
5. We recognize both outer worlds and inner, or psychological, worlds--sometimes known as the Spiritual World, the Collective Unconscious, Inner Planes, etc.; and we see in the interaction of these two dimensions the basis for paranormal phenomena and magical exercises. We neglect neither dimension for the other, seeing both as necessary for our fulfillment.

6. We do not recognize any authoritarian hierarchy, but do honor those who teach, respect those who share their greater knowledge and wisdom, and acknowledge those who have courageously given of themselves in leadership.
7. We see religion, magick, and wisdom in living as being united in the way one views the world and lives within it--a world view and philosophy of life, which we identify as Witchcraft, the Wiccan Way.
8. Calling oneself 'witch' does not make a Witch--but neither does heredity itself, nor the collecting of titles, degrees, and initiations. A Witch seeks to control the forces within him/her-self that make life possible in order to live wisely and well without harm to others and in harmony with Nature.
9. We believe in the affirmation and fulfillment of life, in a continuation of evolution and development of consciousness giving meaning to the Universe we know, and our personal role within it.
10. Our only animosity toward Christianity, or toward any other religion or philosophy of life, is to the extent that its institutions have claimed to be 'the only way' and have sought to deny freedom to others and to suppress other ways of religious practice and belief.
11. As American Witches, we are not threatened by debates on the history of the Craft, the origins of various terms, the legitimacy of various aspects of different traditions. We are concerned with our present and our future.
12. We do not accept the concept of absolute evil, nor do we worship any entity known as 'Satan' or 'the devil' as defined by the Christian tradition. We do not seek power through the suffering of others, nor accept that personal benefit can be derived only by denial to another.
13. We believe that we should seek within Nature that which is contributory to our health and well-being.

SUMMARY

In the early part of the lecture we told you what to look for when searching for a coven. Go back over these guidelines now and make sure that when you form your own coven outsiders coming in will be treated as you would have wished to be treated; make sure that such outsiders will see the coven as a serious entity to which admission is a goal worth striving for. Whatever you do, don't make it too easy.

Many students find Lecture IX to be one of the most rewarding lectures of the Witchcraft course. It will instruct you in mundane and psychic techniques for curing yourself and others of both minor and major illnesses.

A RITUAL FOR PERSONAL PROTECTION

Because You Will Be Meeting People

Materials

Polished disk of stainless steel, about 1" in diameter,
with hole for suspending
A recent photograph of yourself
4 red candles

Super-glue
Salt

Have the Pentacle of Figure VII-2 engraved on the face of the stainless-steel disk. Fasten your photograph to the back of the disk with super-glue.

At noon on the day of the next new moon, draw a ring of salt about one foot in diameter on a plain wooden table or on the ground. Put the four candles at the four cardinal points: north, east, south, west. Place the protective amulet in the center of the salt circle. At exactly noon light the four candles and chant,

All-Father above, All-Mother below,
I place Me in your care.

Chant this nine times: the first three facing south, the next three facing east, and the final three facing north. Then face east and chant,

At each dawning, Spirits of the East,
Recharge my amulet.

Leave the candles burning. After one hour, move them closer to the amulet. After a second hour, move them closer to it until they actually touch it. Let them burn out.

For the following fifteen days, at dawn greet the sun nude and wearing your amulet. Stand in Star Position and say,

Lady Queen, Lady Queen, Lady Queen--
Shining Maiden, Strong Woman, Wise Crone:
To You I offer reverence and gratitude;
From You I learn wisdom and compassion.
Yours are dominion, power, glory;
Yours are grace, nurturing, justice.
Thus it is. Thus let it ever be.

Student Number _____

Lecture VIII Questionnaire

Complete this questionnaire (on another sheet of paper if you wish to keep this page for your records) and mail it to School of Wicca, PO Box 1502, New Bern NC 28563. If you plan to be initiated, complete both Sections I and II.

Section I.A. Circle all correct answers.

1. Coven leaders who limit members' reading are
 - a. admirable.
 - b. to be avoided.
 - c. paranoid.
 - d. unsure of themselves.
2. Leaders who insist on having sex with novices are
 - a. excellent.
 - b. to be avoided.
 - c. out of date.
 - d. to be reported to local authorities.
3. Planned development classes are
 - a. required to keep a group together.
 - b. designed to end in sexual intercourse.
 - c. warp the minds of novices.
 - d. expand a novice's awareness.
4. Ritual is
 - a. unnecessary.
 - b. changeable at the whim of any member.
 - c. a comfortable structure.
 - d. required.
5. Outside reading is required to
 - a. support the leaders' position.
 - b. be approved only if the selected books are read.
 - c. expand novices' knowledge.
 - d. be forbidden.
6. Coven rules
 - a. are needed.
 - b. should provide for control of the coven by the Flamenca.
 - c. are decided upon by only the Flamen and Flamenca.
 - d. limit a coven's growth.

Section I.B. What do you see as the most serious problem in forming a coven? Explain your answer fully.

Section II.

Read PENDULUM AND POSSESSION by William Finch. Respond to the following:

- A. How can you determine whether a body is possessed? Can this be done with a pendulum? If 'yes', how?
- B. What is your attitude toward the use of sexual experiences to bring a coven together emotionally? Explain.
- C. What would you suggest as the first goal of your own coven?

* * *

The outside reading assignment for Lecture IX (required if you plan to be initiated) is NATURE'S MEDICINE by Richard Lucas. Check here and enclose library fee if you need this book. ☐

School of Wicca

Healing



© School of Wicca
December 1983
Revised September 1985

LECTURE IX

Lecture IX

HEALING THE SICK

Help and healing are the natural work of the Wicca, the wise ones, to whom all may look for guidance. The Wicca give of their time freely¹, unlike so many modern physicians whose materialistic instincts override their healing work. The Christian church has sadly neglected the work of healing; though currently, realizing that they are needed, some churchmen are turning to healing and are doing excellent work. Especially of note in this regard is the Church of Scotland, who have many successes to their credit.

Healing is natural and very rewarding work, and we recommend that anyone who has any inclination to healing pursue this bent. If you are to become a healer and respected by your people, you must first be healthy yourself. "Physician, cure yourself," is as appropriate today as it ever was. Many physically unwell and disturbed people do excellent work in communication and guidance--but a healer should emphatically be a vitally well person who gives off an aura of confidence and good health.

Many modern ailments stem from our affluent society; the worst and most prevalent sources of trouble are over-eating, over-consumption of sugar, and alkaline foods. Make it your first concern to get your own body healthy, then the bodies of your family and friends, thus preventing illness. Instead of fixing a broken machine, your aim should be preventive maintenance. Many old sayings imply that prevention is better than cure; and in healing, especially in the Craft, this is a basic precept. Follow a few simple basic rules; you will get healthier and stay that way.

1. Weight - Modern styles reveal more and more of the human body, and women realize that an overweight body is less attractive unclothed than is a trim figure. Because we meet skyclad, Wiccans have known this for centuries; and our regime of monthly fasts used to keep us relatively trim. Unfortunately the good life has caught up with us, and we too have overweight members.

Most weight tables flatly state that a woman of 5'9" must weigh between 127 and 160 pounds; otherwise she will die an unspecified length of time sooner than the average. This is nice for fashion houses: The woman tortures herself until she fits into that size 10 dress, then buys a new wardrobe--which is promptly discarded when her family finds she was much easier to live with as a size 14. Result: more clothes sold, and more strain developed.

Where did the magic numbers in the table come from? They came from the Metropolitan Life Insurance Company. Those numbers discounted vast sections of the population who were not insured by the company! New weight tables have now been developed which show age variation with weight (see Table IX-1). Newer gerontology research is finding fault with even these tables. Here is a test recently developed for dangerous obesity:

Measure the circumference of your waist and your hips.

Studies have shown that having a pot belly is more dangerous than having fat in the lower body. The risk of heart disease goes up if a woman's waist-to-hips ratio is above .8, and if a man's waist is bigger than his hips.

Notice the significant omission in this test: It overlooks the person who is underweight. According to the experts, underweight is just as dangerous as overweight. Studies of very old persons show that almost all are or were

¹For legal reasons, we must limit our work to tithing members of our Church. We recommend that you too do this.

overweight; all still drink wine; and many enjoyed sex until over 120 years old. The best rule we can suggest is: If you are within 20 percent of your recommended weight on your twenty-first birthday, you are probably all right.²

20-29 yr	30-39 yr	40-49 yr	50-59 yr	60-69 yr	Height
84-111	92-119	99-127	107-135	115-142	4'10"
87-115	95-123	103-131	111-139	119-147	4'11"
90-119	98-127	106-135	114-143	123-152	5'0"
93-123	101-131	110-140	118-148	127-157	5'1"
96-127	105-136	113-144	122-153	131-163	5'2"
99-131	108-140	117-149	126-158	135-168	5'3"
102-135	112-145	121-154	130-163	140-173	5'4"
106-140	115-149	125-159	134-168	144-179	5'5"
109-144	119-154	129-164	138-174	148-184	5'6"
112-148	122-159	133-169	143-179	153-190	5'7"
116-153	126-163	137-174	147-184	158-196	5'8"
119-157	130-168	141-179	151-190	162-201	5'9"
122-162	134-173	145-184	156-195	167-207	5'10"
126-167	137-178	149-190	160-201	172-213	5'11"
129-171	141-183	153-195	165-207	177-219	6'0"
133-176	145-188	157-200	169-213	182-225	6'1"
137-181	149-194	162-206	174-219	187-232	6'2"
141-186	153-100	166-212	179-225	192-238	6'3"
144-191	157-205	171-218	184-231	197-244	6'4"

Table IX-1
Gerontology Research Center
RECOMMENDED WEIGHTS FOR BOTH SEXES
1985 Table by Age

2. Sugars - Of all the current dangers to health, the excess of sugar is probably the most insidious. From a very early age, today's children are taught that candy is a reward; likewise they are not allowed a free choice of foods. For advertising and sales reasons, a campaign has been conducted that teaches children to love sweet foods. If you let a young untrained child have a free choice between candy and pickles, he will mop up the pickles first, then turn to the candy as second choice. But by our attitude to sweets and by our training habits, we have increased our sugar intake over that of our ancestors by a factor of 200. The resulting overstimulation causes irritability and simultaneously places an enormous strain on the body's blood balance system in its valiant effort to keep the level of blood sugar at about a teaspoonful per person. Reduce this quantity of sugar by half, and you will lose consciousness and die; increase it by two, and you will become diabetic, go into shock, and probably end up just as dead. Imagine then the strain of the 200-fold increase in your intake.

Witches often substitute honey for refined sugar, whenever it is practical to do so. Honey is less sweet-tasting than sugar, but weight for weight it contains the same amounts of the sugar constituents that the body needs. Because it is less sweet, there is a tendency to take more and substitute for one teaspoon of sugar one and a half or even two of honey. Don't do it. If you had one teaspoon of sugar in your tea, replace it with one teaspoon of honey; no more. Honey's other advantage is that it contains two types of sugar; these are absorbed by the body at different rates, so the average level of blood sugar

²Obviously this is provided you were not grossly thin or obese at that time.

remains more stable for a longer time when honey replaces refined white sugar.

To keep yourself healthy, retrain your taste glands toward the sour foods. A good way to do this is to drink wines. Take a glass of wine daily; as you adjust from sweet wines toward the dryer, more acid ones, your own battle of the sugars will be won.

3. Alkali and Acid - Recent scientific findings support the sour-is-good principle. Microorganisms are often grown in the laboratory for study, and they are known to thrive in an alkaline medium. Human beings are plagued by microorganisms that become absolutely dormant in acid solutions. The organisms that cause influenza, diphtheria, pneumonia, and all the infamous staph family are among these.

To prevent these illnesses, the first thing you should check is whether your system is acid or alkaline. This is easily done with a few cents' worth of litmus paper strips from the pharmacy; or you can obtain a pH test kit from a pool-supply house or from a tropical-fish dealer. Such kits give you an exact pH reading of your urine. Moisten a blue litmus strip in your early morning urine. If the strip turns light red, you are acid and your body pH balance is correct. If the strip remains blue, you are alkaline and should take remedial action. If you go through a stressful time at work or at home, recheck your urine. It will probably test alkaline, pointing up the fact that stress changes the body's balance, making you more susceptible to illness.

If the reaction of the urine test indicates you are alkaline, you can change your balance to acid by taking mildly acid drinks. Try first substituting cranberry juice for your breakfast orange juice. If this is not enough acid, drink a glass of water each day to which you have added two teaspoonsful of honey and two teaspoonsful of natural vinegar. By 'natural' vinegar we mean a wine, apple cider, or malt vinegar.

Many things besides diet can push the body's balance into the alkaline range. One main contributor is the daily bath and the soap that you use. Soap is alkaline, but the skin in its natural state likes to be mildly acid. After a good shower, the skin tries to correct its surface alkalinity by neutralizing itself with body acid; thus it robs the interior of the body of some of its natural protection, though at the same time it reinforces its surface protection. The best answer to the surface-alkali problem is to make sure you rinse off all the soap--and do not use an excessive amount of soap in the first place.

The well-known acid-vagina condition is a sure sign that there is a mild infection impending in the vagina. Don't be too eager to wash away the acid with a salt rinse, because that requires the body to obtain more acid to replace that which was neutralized. Instead, help the body with a very mildly acid douche (add two tablespoonsful of vinegar to the douche solution). Remember too that seminal fluid is a strong antibiotic. If properly inserted and retained, it will ameliorate the problem. If the condition persists, visit your gynecologist.

4. Fresh Air - Fresh air is wonderful--but cold air is injurious. Whoever convinced people that ice-cold bedrooms and bracing, deep-breathing winter walks were healthful did humankind a disservice that has cost many lives. Give a young child a scarf, send him out into the cold, and he will instinctively wrap the scarf over his nose and mouth. Many similar examples are found in nature of how animals warm the air they breathe. Birds put their head under their wing; dogs, foxes, and wolves put their tail over their nose when they rest.

5. Smoking - While on the subject of fresh air, it is quite obvious that you will be healthier if you don't smoke or abuse your lungs by living in a smog environment, whether created by smokers or by the industry of the city where you dwell. Isn't your life worth a move to cleaner air?

6. Vitamins - Studies among various malnourished peoples show that when they lack vitamins they contract various diseases--and that some of our own illnesses might be attributed to the same deficiencies. In an effort to make absolutely sure that they have a supply of every known vitamin, people are poisoning their systems by taking thousands of times the necessary daily requirement of certain vitamins. The current trend of reinforcing natural foods with chemicals that are 'good for you' reaches a peak in this field. Read the fine print on a milk container or a cereal box, and see how many tens of thousands of extra units of a particular substance have been added.

In pregnant women this can be extremely dangerous to the fetus. It has been known for years that high levels of vitamins A and D can cause such defects as cleft palate, eye damage, and mental retardation.³ A normal well-balanced diet needs no added vitamins.

7. Minerals - These are the elements most often lacking in our modern diet, especially in areas where surface rainwater is processed for the kitchen tap. Food processors are not zealous in adding minerals to foods because minerals have less sales appeal than the wonder vitamins. The body absorbs only the amounts of minerals it needs, being able to tolerate large overdoses. In human nutrition the most essential minerals are sodium, calcium, potassium, iron, and iodine. Iodized salt, preferably sea salt, readily supplies our iodine and sodium requirements; but sometimes people still don't get enough.

Iodine supplement can make a noticeable change in the behavior of one suffering a lack of iodine. Suddenly he becomes able to think more clearly and rationally; his energy level is higher, his nerves are better. Once you have seen this change take place, you will be doubly careful when checking for iodine in the diet. Iodine is a halogen, as are chlorine and fluorine. Chemically, chlorine can replace iodine in the thyroid gland and fluorine can replace both chlorine and iodine. The chlorine and fluorine added to water supplies in many cities push iodine right out of the body. You will be wise to offset this unnatural situation by getting plenty of iodine. The taking of estrogen can also upset the body's natural iodine situation.

The diets of many people are lacking in calcium. This shows up as slow healing of broken bones and as extremely soft teeth. The recent fad for 'healthful' brown bread has significantly reduced our calcium intake. The outer layers of corn and rye grains contain phytin, a substance which tends to prevent the body's absorption of calcium. To overcome this problem, primitive peoples have for thousands of years added chalk or lime to their foods. This is why Wiccan bread has a teaspoonful of chalk added to each loaf; not only to provide enough calcium, but also to remind us that calcium is a needed element. The eating of white rather than brown bread will supply more of this important element.

In women who are no longer producing natural estrogen and are not taking estrogen supplements, a lack of calcium results in osteoporosis and can cause a shrinking of the bones to give the "widow's hump", the familiar bent-over posture of elderly women, as well as the weakened bones that cause broken hips. For such at-risk women, we recommend a calcium supplement--but don't overdo it; we suspect kidney stones and arthritis are the result of too much calcium.

Another widespread lack, especially in women during their reproductive years, is iron. The best foods for a woman to eat are red meat and eggs, but even with a reasonable supply of these she may still be deficient in iron.⁴ One of the best sources for iron and the other trace minerals is lowly seaweed. The typical Japanese diet, relying heavily on rice, is low in minerals. The

³"Hazards of Medication" Eric W. Martin, Ph. D., Lippincott

⁴Vegetarians should pay special attention to their iron intake; for reasons little understood, they absorb iron less readily than meat-eaters do.

Japanese traditionally wrap their rice in seaweed; this provides almost all the minerals and trace elements lacking in a rice diet. Most deficiency problems in western diets today can be solved by emulating the Japanese and eating compressed seaweed in the form of kelp tablets. One such tablet daily makes up for many mineral deficiencies--provided you don't drink several glasses of fluoridated, chlorinated water or swallow too much of that decay-preventive toothpaste.

8. Exercise - All the trendy people are busy twisting their bodies into weird contortions, doing various running, trotting, rolling, and you-name-it exercises. Yes, there is a general lack of exercise among people in affluent nations, but five minutes daily of heart-straining exercise to overcome that lack is patently ridiculous and harmful to the body. Interestingly enough, through heart attacks and accidents joggers now have a shorter life expectancy than non-joggers! Take a pleasant walk of about two miles a day, and you'll get all the exercise you need.

9. Blood Tests and Pap Smears - In the average year you are exposed hundreds of times to possible diseases. The modern laboratory has done excellent work in learning to detect diseases before they become serious, so Witches consider it worth while to have an annual blood test (and for the women a Pap smear) to minimize long-range dangers.

10. Non-Prescription Poisons - Darvon, saccharin, hair color; the list of dangerous drugs we are exposed to seems endless. It is our policy in the Craft that any time there is a whisper about a drug or a food, we stop consuming it; we know that the advertising and legal budgets of the producers outweigh the budgets of those who would prevent use of a harmful product by documenting the damage it can do.

11. Cholesterol - The whole world is up in arms about cholesterol. It causes heart disease and death. The human body naturally contains two main types of cholesterol, and it has a very fine mechanism to keep the 'good' and the 'bad' in balance. Some of our organs are literally saturated with the 'bad' cholesterol. No one knows what will happen to you if you reduce the levels, because the organs that are high in cholesterol are such things as the brain, the liver, the kidneys, and (in the young female) the ova. Those doctors who say you should reduce your cholesterol to near-zero are advising a course of action that may lead you into disaster. Be cautious; be balanced. If you are a young mother, balance the risk of heart attack against the good of the fetus. If you are a young professional, balance the risk of lower brain capacity against that of a heart attack. Remember: No one knows all the answers yet.

12. Caffeine - The stimulant caffeine is addictive. Caffeine is present in many soft drinks so you will become addicted to them. "Oh, I don't drink coffee," says the psychic, sucking on her Coke. Caffeine is a blocking drug. It stops the body's absorption of many essential minerals, and affects the action of many prescription drugs. It also blocks the flow of nutrients to a fetus.

The American Red Cross maintains its campaign to collect blood from donors for use in emergencies. Much of the donated blood turns out to be lacking in iron--in other words, anemic. Studies indicate that the drinking of coffee (in fact, of any caffeine) hinders absorption of iron. Caffeine also blocks absorption of calcium; and with today's hyper-worry about osteoporosis, surely no thinking person wants to block his absorption of calcium. Conversely, drinking a glass of wine each day increases the amount of iron found in the blood by an amazing 300 percent.

Medicine Can Be Hazardous to Your Health

When you're ill, you naturally turn first to the doctor. Many people take their physician's advice without question; but we think this can be a mistake. Question your doctor. Get a second opinion. Don't go blindly ahead with a treatment--especially surgery--without knowing the risks and the expected benefits.

There are many approaches to medicine; the most popular are allopaths, homeopaths, surgeons, naturists, chiropractors, and osteopaths. It is important for you to know the type of doctor with whom you are dealing and hence what you can expect, because allopaths and homeopaths use diametrically opposed systems of treatment.

a. Allopaths - The majority of present-day medical practitioners in the western world are allopaths. The process they use to heal a disease is to apply a drug that gets a contrary reaction to that which the disease causes; for example, if the body is hot, they try to cool it. At the same time they prescribe drugs that cleanse the body and kill the invading germ. The successes achieved by allopathy have been spectacular, and society owes a great debt to the men who did the research which made these successes possible. Because of the dramatic successes, people have come to believe (1) that the latest wonder drug can cure their ills, and (2) that if a little is good, more is better. This clamor for drugs, the companies' eagerness to sell, and the doctor's impulse to please his patients, have combined to make illness caused by drug side-effects one of the most widespread of modern humankind's health problems. To quote Dr. Martin,⁵

In Boston in one two-year period, 31 percent of hospital patients experienced adverse drug reactions, of which 80 percent were of the major life-endangering type. Of the 1.5 million patients who were hospitalized in the United States in 1968 for getting an adverse reaction to a doctor-prescribed drug, over 30 percent acquired another reaction in hospital and more than 20 percent of these people DIED.

Let's you think this is a minor problem, consider a few of the more noteworthy cases of side effects.

i) Cortisone. This hormone extract was tested and advertised in the late 1940's. The results in the treatment of rheumatism were astonishing, and cortisone was hailed as a miracle breakthrough. It began to be used for everything--until the unpleasant facts of its side effects came to be known. It is reputed to cause unhinging of the mind, gross obesity, moon-face, hypertension, diabetes, softening of the bones. Further, it makes the body extremely susceptible to a variety of illnesses and stimulates latent bacteria in the body. Yet cortisone is still being prescribed and used.

ii) Thalidomide. The cause of many tragically malformed babies, this drug may have jolted the public enough to make them wary in the future. But this is little comfort to the defective young adults who are presently trying to adjust to living in the world. That would not be so bad, perhaps, but the manufacturer knew of the side effects well before the drug was withdrawn. Several months before it was withdrawn, the British Medical Journal had reported on long-lasting side effects, but no action was taken to withdraw the drug. The reports were considered 'freakish.'

iii) Chloramphenicol. The side effect of this drug which caused the most concern was a fatal form of anemia. The Food and Drug Administration ordered the product relabeled, but it is still prescribed. People, especially children, continue to die as a result of its use. The drug was originally introduced in 1948, relabeled in 1951, achieved record sales in 1961, and can still be prescribed--even though "the sole common infection for which chloramphenicol is superior to other drugs is typhoid fever."

⁵Eric W. Martin, op. cit.

iv) Triparanol. The blood-pressure depressant produces baldness and cataracts.

v) Monase. This anti-depressant causes a disease of the white blood cells, and death.

vi) Anti-coagulants. These drugs thin the blood so that it flows more easily through hardening arteries. There don't seem to be violent side effects, but there is one small drawback: You must take them forever--for life; otherwise you will die. Today the lives of thousands of people depend on a daily injection.

vii) The Pill. Last but not least in this abbreviated list of culprits is the famous no-baby contraceptive pill, which is a well-known carcinogen and producer of deformities. We are waiting to see how many men will be taking the promised sterility pill.

Be warned that when you go to an allopathic doctor he has both good and bad drugs available to be prescribed. Do not let him prescribe a modern wonder drug unless that is the last resort after older methods have proven ineffectual. Do not insist on an instant cure; you may live longer.

b. Surgeons - These are the skilled mechanics of the body. When the gearing goes awry they can go in and fix it. Surgery traces its history back to pagan times when skilled workers were already able safely to trephine a skull to relieve pressure on the brain. Statistical analysis of ancient multiple trephining operations shows that in general the ancient surgeons had a better success rate than modern practitioners do. Unfortunately surgeons are human too; occasionally life-endangering surgical procedures are done that perhaps should not be (examples: hysterectomies, tonsillectomies) because the surgeon needs the money. It seems recently that surgeons are also yielding to pressure from patients for the latest operation. You should beware of these practitioners and of the cosmetic surgeons who too often seem to have no ethics whatever.

c. Naturists and Wellness Specialists - Over the past couple of centuries, and with greater impetus recently, a new breed of doctors has become established. Many of these, who were fully qualified in the old approach of heavy reliance on drugs and heroic surgery, became disenchanted with the profession and turned to more natural ways of healing. These dedicated men and women attempt to cure people with clean, pure food and a few herbs or drugs. There are in Germany today, for instance, over 16,000 registered naturist doctors, among whom are over 11,000 previously qualified 'regular' doctors. The wellness tide is spreading in the United States. If you can find one of these doctors, go to him or her; they're the best.

d. Homeopaths - These men believe that the symptoms of a disease are caused by the body's fight against the disease, rather than by the disease troubling the body. Thus instead of combating the body's symptoms, they encourage them, on the theory that this approach helps the body in its fight against the illness. They use minute doses of a very few well-tested remedies, and they have scored some notable triumphs. For instance in a cholera epidemic in Edinburgh many years ago, they showed an 84% cure rate as contrasted with the 45% cure rate admitted by conventional medicine.

e. Osteopaths and Chiropractors - These two manipulative techniques are basically similar, though chiropractic deals mostly with the spine. Often there is as much divergence between two osteopaths as there is between an osteopath and a chiropractor. It is obvious that if a joint is dislocated or a back bent or a child's leg twisted, manipulation will get it right again. It is less obvious how manipulative techniques cure disorders that are apparently rooted in

the circulatory or nervous system; but their successes in this field are too well documented to be doubted. Through pressure and manipulative techniques many of these healers are able to cure such diverse problems as aching backs, migraine headaches, and arthritic conditions.

f. Psychologists, Psychoanalysts, and Hypnotherapists - Though deploring the need for these dispensers of medicine for the mind, Wicca recognizes that the established church has combined with the stress of modern living to make them necessary. Indeed, over 40% of patients in the United States today are under their care.

g. Acupressure and Acupuncture - These Chinese traditional medical methods are finding more and more favor in the west. Typically chiropractors and osteopaths are using extensive acupressure methods. Professional acupuncturists are now licensed in several States and have had amazing results with such diverse illnesses as seasickness and infections of the urinary tract.

Illnesses occur in the mind (psychic) and in the body (somatic), so a successful cure requires treatment for both halves. The old-fashioned GP (general practitioner) was both a psychologist and an allopath, with a bit of surgeon, herbalist, and priest mixed in. He cured the whole dis-ease because he was intimately aware of all his patient's problems. This is where a Witch can really help; for as a Craft healer you can spend the time a doctor lacks to get to know all the facets of the problem; time that is very expensive when bought from a psychologist, and often just not available from an allopathic doctor.

Psychic Healing

We believe that the body heals itself, just as it makes itself ill. When your life is out of balance, when you have hangups or you resist dealing with something, illness is the body's ready excuse for a no-blame avoidance of the situation. Psychic healers, including ourselves, have some amazing cures to their credit. Yet in many of those cases the patient soon has a relapse or gets another dis-ease. The patient needs his disease, and the cure is not complete until the underlying conflict is resolved. Often when the underlying problem is identified and solved, the disease goes away by itself.

An easy way to view the psychic side of disease is to think in terms of energy flows. A balanced person serenely at rest puts out a little of every type of energy. These combine in such a way that someone who sees auras (as we will teach you to do in Lecture X) sees only a pale blue or white halo around the person. When the person is disturbed or dis-eased, however, the balance is disturbed and the person puts out a preponderance of one type of energy, which you will learn to see as a specific color in the aura. Thus you can consider psychic illnesses to be deficiency diseases, because the excess energy that you detect flowing from the patient causes in him a deficiency in energy of that specific color.

Let us say you baked a cake with a nicely balanced set of ingredients; the cake would have a pleasant flavor. If you now had some way of extracting all the sugar from the cake, the cake would not taste as good; it would not be balanced. A deficiency disease works in the same way. The patient is losing something that is not being replaced. On the mundane level, a patient can be deficient in, say, iodine; in this case he will get goiter. Energy deficiencies are just as relevant to good health as are dietary deficiencies.

Factors in his surroundings, inner tension, and things of this nature can cover up or disguise the patient's real problem, that problem which you must find if you are to help him.

Energy can be obtained from many sources to compensate for this excess outflow: from yourself, from a group of friends, from a metal bracelet like the copper ones worn by arthritics, and from many natural substances. Combinations of these energies are contained in the Amerindian Medicine Bag which we recommend in cases where the patient can be aware of the healing attempt.

This is shown pictorially in Figure IX-1. The stick figure in diagram (a) is losing energy which must be replaced by gaining energy from some source to achieve a new balance, as shown in diagram (b). This is where you, the healer, come in. The source of that replacement energy will be yourself alone or yourself in combination with friends, or will be a medicine bag that you construct. When you personally supply all the energy, you need to remember to replace it in your own field; otherwise you will become as ill as the original patient, because you in turn will be creating your own psychic-deficiency disease (diagram (c)). Thus when a patient is emitting a large amount of (for instance) green energy, you know that additional green energy must be supplied to him to keep him in balance until the illness can be cured. If you are to supply that energy from yourself, you in turn will have an energy deficiency; you must compensate for this by adjusting upward the green emanations of your own medicine bag. Occasionally too there will be a 'psychic vampire' present--often a family member--who sucks up energy like a vacuum cleaner, as shown in diagram (d). In this case you have to cure the vampire instead of the actual patient.

Every situation you come into will have its own little quirks and peculiarities. You must be wide awake to detect interpersonal subtleties so you can supply the right energies to the right people to cure the psychic part of any illness.

Making a Modern Medicine Bag

When Great-Grandma set out to heal a case of the flux or the tetter, an essential part of her procedure was the hanging of a little sack of something around the neck of the patient. This practice traces back to pre-historic times; in fact it is still used by many Native American groups today as a potent healing method. The connection between the articles in the healing pouch or Medicine Bag and the illness often appear to be remote. What, for instance, has

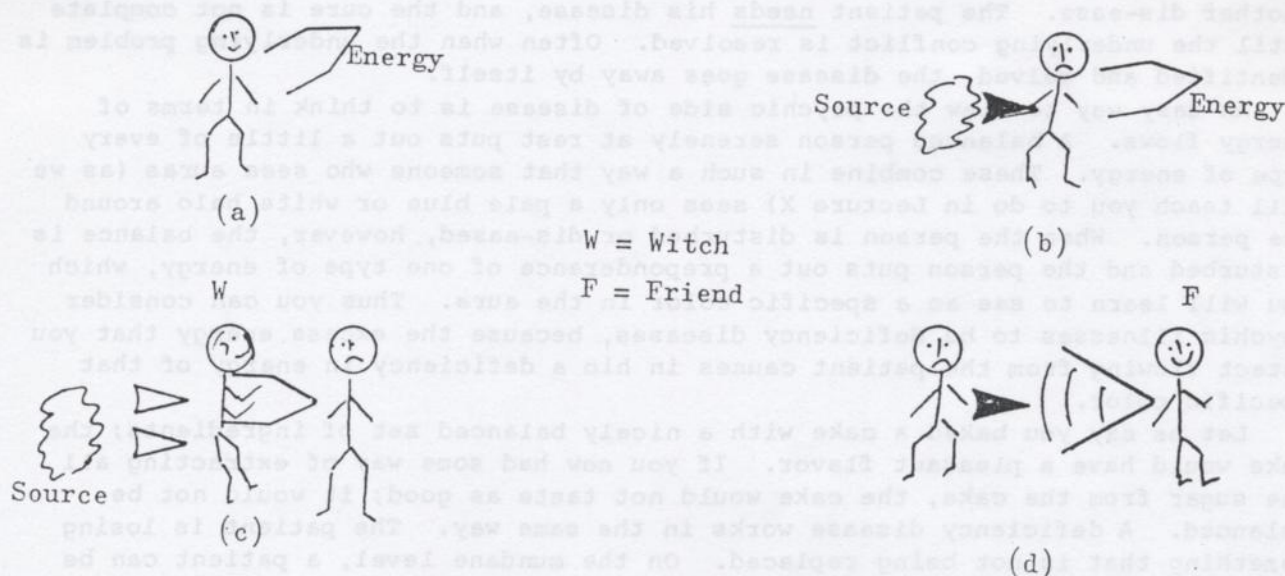


Figure IX-1
Energy Flows

a rabbit's foot or a wolf's fang to do with curing a flux? Having come this far in your study, you know that such articles are accumulators and transmitters of energy; are producers of energy in their own right; and that Great-Grandma put further energy into them which her patient needed for a cure.

In the same vein--to the discomfiture of orthodox physicians--thousands of people are currently finding relief from arthritis through the wearing of a copper bracelet. Certain metals have been associated for centuries with the curing of specific diseases. Copper is one that helps blood diseases; and since arthritis is caused by deposition of tiny crystals from the bloodstream into the joints, there appears to be some arcane connection between the copper bracelet and the curing of arthritis. We personally have found that the gold bracelet so beloved by German matrons is an arthritis aid even more effective than the copper bracelet because it specifically helps the joints of the arms and wrists. We cannot believe it is mere chance that women of Germany suffer so little from arthritis.

We know most surely that certain metals and natural items (or 'talismans') aid in the curing of certain diseases; yet we know too that the metal bracelets seem to lose no weight in the performance of their healing task. Thus we believe that each metal sends out special unique energies which affect the human body in a specific way. Each is actually a natural energy store, night and day constantly at work, yet never depleted. Table IX-2 shows recommended metals to be used in the treatment of several illnesses. Thus to get the psychic energy needed for healing, two different techniques are available:

1. the use of the appropriate metal or talismanic energy bank;
2. the use of energy from yourself or from your group, either directly or stored in the talisman you give your patient.

A talisman can be almost any natural object that gives off psychic energy: a rabbit's foot, a wolf's fang, an opal, anything. Once you have learned to see auras, you will be able to select these natural objects and match them to the auric color you need. Table IX-2 lists a typical selection of herbs, flowers, and stones that give off the needed energies.

Psychic Color Healing or 'Chromotherapy'

The chief sensory key⁶ in charging a talisman for your own use or for use by a patient is color. In Lecture VI we showed the general psychic healing color sensory key (Table VI-6) as grass-green; this does indeed work against many modern dis-eases which trace to problems with love or with money. (Green is the color of Venus or love and gaining money.) In aura-seeing, you will find that the output energy can be any color of the rainbow; it is the missing colors that must be supplied to help the patient overcome his disease.

Many major industrial firms have what are called 'think-tanks'. Probably the best known of these are the Rand Corporation think-tank in California and the Bell Labs think-tank in New Jersey. These firms employ top-flight scientists whose job it is to think out solutions for today's problems. Such highly intelligent and intensely emotional scientists have found that sometimes their thoughts run ahead of them but at other times their mind seems to refuse to function. As an aid to these high-paid specialists, most think-tanks have colored rooms where the scientists can go to find the atmosphere they need. When the scientists have a specific problem, they pick the room that is most likely to help. The cool blue room will slow them down so their thought processes can be more rational, but the harsh red room will speed them up and give them angry-type emotions to make them forcibly attack the problem.

As large companies invest millions of dollars in think-tank aids, so on a smaller scale you can dramatically improve your life, by coloring whole rooms in your home with emotion-keyed colors; or if you have a specific problem of long

⁶Review the second half of Lecture VI.

Column 1	Column 2	Col.3	Col.4	Col.5	Col.6	Col.7	Col.8
<u>Illness</u>	<u>Body Part</u>	<u>Herb</u>	<u>Flower</u>	<u>Stone</u>	<u>Metal</u>	<u>Color</u>	<u>Scent</u>
Ulcer, Epilepsy Diarrhea	Ankles	Winter Savory	Buttercup	Aqua- marine	Pewter	Violet	Lemon
Insomnia, Tumor (cancer) Irritation	Feet	Thrift	Water Lily	Amethyst	Zinc	Lavender	Lily
Arthritis Depression, Exhaustion Blood Pressure	Head	Anemone	Geranium	Ruby	Bronze	Scarlet	Tobacco
Polio, Melancholy Tuberculosis	Neck	Ground- Ivy	Cowslip	Jade	Nickel	Red	Sandalwood
Constipation Hepatitis Diabetes	Hands, Arms Lungs	Lavender	Orchid	Opal	Aluminum	Yellow	Clove
Bronchitis, Digestion Circulation	Breast Stomach	Poppy	Night- scented Stock	Pearl	Silver	Amber	Narcissus
Mononucleosis Cramps, Thyroid	Heart, Spine Arms, Wrists	Rosemary	Sunflower	Diamond	Gold	Orange	Rose
Cerebral Palsy Retardation	Hands, Abdomen Intestines	Caraway	Snowdrop	Agate	Mercury Amalgam	Chartreuse	Cinnamon
Fever, Hypertension Blood Disease	Lower Back Kidneys	Alkanet	Rose	Emerald	Copper	Emerald	Myrtle
Impotence Muscle Tension	Pelvis Genitalia	Sweet Basil	Cactus	Turquoise	Platinum	Turquoise	Orange Blossom
Shingles Goiter	Hips, Liver Thighs	Balm	Narcissus	Sapphire	Tin	Blue	Nutmeg
Glaucoma Palsy	Skin, Bones	Barley	Thistle	Onyx	Lead	Indigo	Civet

Table IX-
Sensory Keys for Healing - Medicine Bags

standing you can paint the ceiling of your bedroom in the appropriate color.

Psychiatrists too know that certain colors help people become less nervous and can be used to cure nervousness; and conversely, that other colors make people more nervous and can therefore be used to cure conditions of lethargy and passiveness. Table IX-2 shows a correlation between color and certain diseases in its Columns 1 and 7. A warning: This table is applicable only to those people who have been reared in the matrix of western culture; because in the orient, for instance, black is the color of life and white that of funerals, so in the oriental mind the color sensory keys are entirely different from those in the mind of a person reared in western civilization.

Charging Your Talisman, Medicine Bag, or Herbal Preparation

Just as sensory keys were used in the construction of rituals in Lecture VI, so they are used in charging your healing talismans or in sending energy to the patient. Table IX-2 gives basic materials and colors for your sensory keys; Table IX-3 now gives the corresponding keys for chanting and dancing. Remember that you don't have to get every single sensory key or chant and dance precisely in accordance with the tables; but to start with the closer you can get to what they list, the better will be your rate of success. Later you will learn what works best in your own reality.

Making a Modern Medicine Bag

You can make medicine bags for yourself and for other people. They are bags of linen or other natural fiber, dyed the appropriate color, that contain as many as possible of the items from the tables and are ritually charged. Say someone is suffering from common diarrhea: Great-Grandma's 'flux'. Looking at the tables, you can see in the left-hand columns the illness 'diarrhea'. You can see that the medicine bag should contain a piece of pewter, some winter savory, either a pressed buttercup or a picture of a buttercup, and an aquamarine, and that it should be dyed violet. These four items in a bag close to the stomach will of themselves help the patient; but if you then scent the bag with lemon and charge it with a very high wailing 'aye-oh' chant while you very quickly whirl, it will be even more effective.

Popular wisdom has it that a medicine bag should be made of leather and hung around the neck on a leather thong. It has been our experience that this will work adequately with uncharged objects but that when the objects are charged with psychic energy there must be a minimum of contact with animal-derived substances like leather. Such substances tend to absorb and drain off the very energy that you had intended for the patient's cure. In hundreds of experiments we have also found that man-made (synthetic) fibers tend to build up electrical charges which sometimes seem subtly to change the healing energy so that its effectiveness is diminished.

In using these healing aids, remember that they work on the body's psychic energy field. They do not work on the mundane body; but they help the psyche which then instructs the body to heal itself. If you are under a doctor's care for some specific disease, the doctor is helping the body cure itself by giving it substances to be used on the mundane level. So your psychic healing is an adjunct to--but not a replacement for--good diet and the trace elements and materials the body needs to rebuild itself.

Minimize Your Body's Load

Your body needs many diverse and complex substances if it is to function properly. Fortunately the body is able to make many of these for itself; but in manufacturing them it uses a great deal of energy--energy that you could put to better use in completing your life's tasks. The most graphic example of this problem is in the production of long-chain molecules from vegetable protein. It turns out that many vegetarian animals are less efficient at producing these

Illness	Body Part	C H A N T		Speed of Whirl
		Pronunciation	Pitch	
Ulcer, Epilepsy Diarrhea	Ankles	Aye-Oh	Very high Wailing Spirituoso	Very fast
Insomnia, Tumor (cancer) Irritation	Feet	Aum	Low, Largo Resonant Hum	Slow
Arthritis Depression, Exhaustion Blood Pressure	Head	Ka-Ka-Ka	High, Sharp Staccato	Fast
Polio, Melancholy Tuberculosis	Neck	Gay-Ah	Low, Largo Resonant Hum	Slow
Constipation Hepatitis Diabetes	Hands, Arms Lungs	Ah-Bra	Very high Wailing Spirituoso	Very fast
Bronchitis, Digestion Circulation	Breast Stomach	Hommm	Medium, Legato Flowing	Medium
Mononucleosis Cramps, Thyroid	Heart, Spine Arms, Wrists	Mm-Mm	Low, Largo Resonant Hum	Slow
Cerebral Palsy Retardation	Hands, Abdomen Intestines	Mu-Ah	Medium, Legato Flowing	Medium
Fever, Hypertension Blood Disease	Lower Back Kidneys	Aye-Oh	Low, Largo Resonant Hum	Slow
Impotence Muscle Tension	Pelvis Genitalia	Yah-Weh	Medium, Legato Flowing	Medium
Shingles Goiter	Hips, Liver Thighs	Aye-Oh-Em	High, Sharp Staccato	Fast
Glaucoma Palsy	Skin, Bones Knees	Aye-Oh	Very high Wailing Spirituoso	Very fast

Table IX-3
Healing Chants and Dances

long-chains that we need than is man himself. A comparison of human mother's milk with cow's milk shows a marked difference in the number and length of the protein molecular chains. The woman has to manufacture these long-chains for her baby's milk. If she eats only vegetable proteins, her body has to work hard to make the longer chains. If she eats meats containing the long-chains, her body has much less internal processing to do. You may say, "So what?" But long-chain molecules are the essential building blocks of brain cells. To deny them to a fetus or to a newborn is to invite retardation. So we find the old folklore rules of diet make some sense: "If you have a skin problem, eat skin. If you have a broken bone, eat soups made from bones."

Of special interest to those of us who are growing older is the body's reduced ability to produce RNA; lack of this substance has been shown to be related to aging. Diets rich in fish, yeast, and lentils are said to help in this, as are 'young' meats such as lamb and veal.

Herbs and Their Effect⁷

Natural vitamins, herbal cures, and the psychic energies have all been recognized in recent years as potent aids in healing. The most dramatic of the 'wonder' drugs developed in this century is probably still penicillin--an extract of cheese mould. For hundreds of years the eating of bread, old cheese, and pickles has been known as a cure for fever; yet the two key constituents, the acidity of the pickles and the choose mould, had not been recognized.

Similarly Eli Lilly has recently developed two compounds from the flowers of the violet that give much hope for patients with cancerous tumors. It is interesting to note that the 15th century Culpeper's Herbal recommended these flowers as a remedy that would 'shrink and dissolve the swellings'.

In all this excitement and enthusiasm, however, you should remember that an overdose of a 'natural' remedy will kill you just as quickly as will that of a prescribed drug, and that old recipes often use highly toxic substances like balladonna, aconite, digitalis, and the like without specifying whether the herb is to be picked on a dry day or after a rainstorm; so the toxicity of the plant parts is unknown.

Despite all this, work is continuing and many herbs are very safe and efficacious. Some little-publicized results are interesting.

a. Garlic - This age-old bulb is known to lower high blood pressure; recent research indicates it can retard formation of tumors. In experiments at Western Research University, garlic-fed mice which would normally have died sixteen days after injection of a cancerous growth survived without fatalities for over six months. In some cases the garlic completely prevented formation of cancerous tumors and thus 'cured' the mice permanently.

b. Comfrey - For hundreds of years it has been reported that comfrey leaves held against wounds, especially burns, could cause amazing cures. Research has revealed that comfrey leaves contain allantoin which is now being used in many drugs and salves.

c. Licorice and Sarsaparilla - Off your normal sexual activity? If you are a man, drink sarsaparilla; it contains male hormones. If a woman, eat licorice for the corresponding reason.

You can easily prepare what a herbalist would call 'sovereign remedies' from items that you find at the supermarket--if you don't already have them in the kitchen.

Summary

We really hope you will not just read this lecture and lay it aside. Healing, both of yourself and of others, is a most rewarding pursuit. Not only

⁷-----
The School offers a 12-lecture course in Basic Herbal Healing. To enroll, send the School \$10 registration fee or \$150 in full payment.

can you help yourself to better health; but when you help others your life will become much fuller and will have new meaning. The steps are simple. Charging a potion usually takes less than thirty seconds. A Jewish grandmother might say, "Could it hurt?"

Studies of bones found in ancient graves clearly show that very early Stone Age man was well adapted to his food environment and did not noticeably suffer from diseases traceable to deficiencies in minerals or vitamins. When humankind moved into cities and towns, though, even in prosperous Egypt all the symptoms of osteoporosis and deficiencies in Vitamins C and D began to show up.

Try to eat a varied diet like that of ancient man. If you cannot, use supplementary vitamins and minerals; otherwise use supplements only when you are ill.

Herbs and Their Effects

Natural vitamins, herbal essences, and the psychic energies have all been recognized in recent years as potent aids in healing. The most dramatic of the 'herbs' drugs developed in this century is probably still penicillin--an extract of cheese mold. For hundreds of years the eating of bread, old cheese, and salami has been known as a cure for leprosy; yet the key compounds, and activity of the bacteria and the cheese mold, had not been recognized. Similarly, Eli Lilly has recently developed two compounds from the flowers of the violet that give much hope for patients with cancerous tumors. It is interesting to note that the 15th century Calceolus, a herbal remedy, was known as a remedy that would 'whitish and dissolve the swellings'.

In all this excitement and enthusiasm, however, you should remember that an overdose of a 'natural' remedy will kill you just as quickly as will that of a prescribed drug, and that old remedies often are highly toxic substances like belladonna, arsenic, digitalis, and the like without specifying whether the herb is to be taken on a day or after a rainstorm, so the toxicity of the plant parts is obvious.

Despite all this, work is continuing and many herbs are very safe and effective. Some little-publicized results are interesting. A garlic - This age-old herb is known to lower high blood pressure; recent research indicates it can retard formation of tumors. In experiments of Western Kentucky University, garlic-fed mice which would normally have died sixteen days after injection of a cancerous growth survived without fatalities for over six months. In some cases the garlic completely prevented formation of cancerous tumors and thus 'cured' the mice permanently.

o. Catnip - For hundreds of years it has been reported that catnip leaves held against wounds, especially burns, could cause amazing cures. Research has revealed that catnip leaves contain allantoin which is now being used in many drugs and salves.

o. Licorice and Eryngium - Off your normal sexual activity? If you are a man, drink eryngium; it contains male hormones. If a woman, eat licorice for the corresponding reason.

You can easily prepare what a herbologist would call 'sovereign remedies' from herbs that you find at the supermarket--if you don't already have them in the kitchen.

Summary

We really hope you will not just read this lecture and lay it aside. Healing, both of yourself and of others, is a most rewarding pursuit. Not only

the school offers a 12-lecture course in First Herbal Healing. To enroll, send the School \$25 registration fee or \$150 for full payment.

Ritual: Healing

This ritual is for self-healing, whether of your body, your psyche, or your life. It is usually done when you are ill or have parted from a loved one. In most cases illness is caused by stress problems and the repair of your psyche will result in healing.

Items Required

Black altar cloth	Black candle
Nude photos of yourself: front and back	Brazier
Selection of a new name (see Lecture V)	Salt
1 cup fresh mint leaves	1 cup white vinegar

Procedure

Chop the mint leaves fine and steep them in white vinegar for 24 hours. At noon on a day near new moon, bathe in heavily salted water. Go to your ritual area.

Anoint yourself all over with mint vinegar. Light the black candle. (Black is considered to be a combination of all possible colors. Since self-diagnosis is often difficult, it is better to use something containing all colors than to risk missing a significant one.) Take a tiny sip of the vinegar. Slowly chant "Aye-oh, aye-oh, aye-oh, aye-oh," gradually getting louder and louder. When your chant is as loud as you can stand, yell, "I AM WHOLE!" Instantly clap out the candle flame.

Look honestly at the photographs of yourself. Use salt to write your new name on the altar cloth. As you carefully form the name, concentrate on what you are going to become: healthy, vibrant, a whole new person.

Burn the photographs in your brazier. Affirm:

"From the ashes of my old self and life,
let a new healed person arise."

As the fire dies down, pour the salt from the altar cloth onto it while you continue to concentrate on your new name and your future life, mentally placing yourself very clearly in the near future in greatly improved surroundings.

For the next 7 days at noon, bathe in salted water. As you leave the bath, wipe yourself down with mint vinegar. Say your new name aloud and concentrate again on visualizing yourself in your new improved state and environment.

Student Number

48AM24

LECTURE IX QUESTIONNAIRE

Answer this questionnaire (on another sheet of paper if you wish to keep this page for your records) and mail it to School of Wicca, P O Box 1502, New Bern NC 28563. If you plan to be initiated, complete Sections I and II.

Section I (Circle ALL correct answers.)

1. Acidity or alkalinity of your urine indicates
 - a. stress levels.
 - b. whether or not you will be sick.
 - c. whether your present diet is suitable.
 - d. you should drink more fluids.
2. Herbs that cure cancer
 - a. have been known for the last six months.
 - b. have been known for centuries.
 - c. are useless.
 - d. are the basis for 'new' cancer drugs.
3. Surgeons
 - a. are always to be trusted.
 - b. are never to be trusted.
 - c. make money only when they are operating.
 - d. should not operate at full moon.
4. A common factor among old people studied was:
 - a. sexual activity until late in life.
 - b. drinking of wine each day.
 - c. "overweight".
 - d. they were in monasteries.
5. Psychically charging the medicine bag
 - a. does no good.
 - b. is an important part of the medicine.
 - c. requires too much time.
 - d. must always be done at the right time.
6. Megadoses of vitamins
 - a. can be dangerous.
 - b. can damage a fetus.
 - c. are beneficial.

Section II

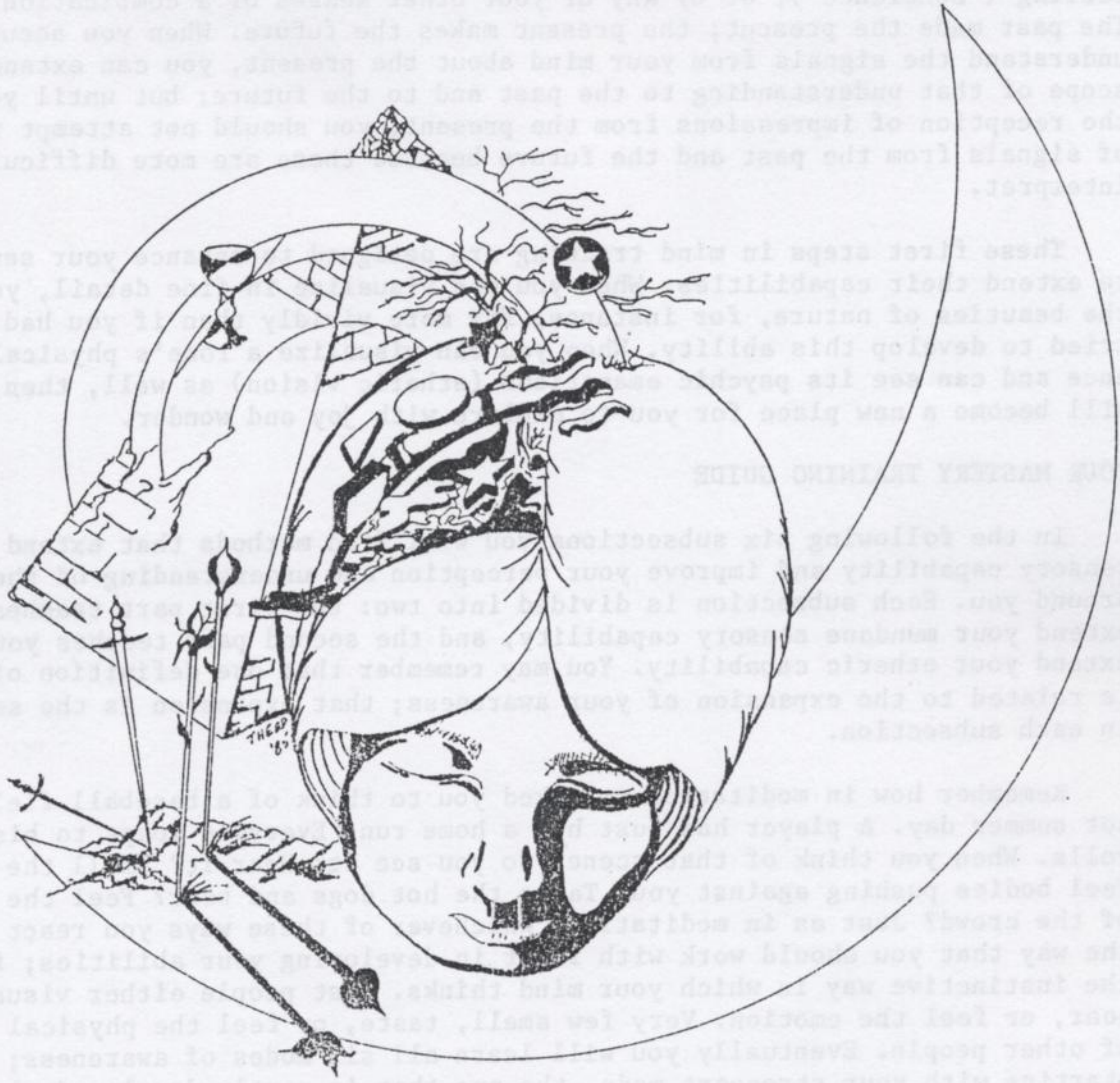
1. Report the following facts about yourself:
 - A. Is your urine acid or alkaline?
 - B. How quickly can you walk one mile? (Make an actual timed test.)
 - C. What is your present height and weight?
 - D. Do you intend to do anything about your weight? If yes, what?
2. Read "Nature's Medicine" by Richard Lucas (Wilshire Press). In a cancer case which has been given up as hopeless by the medical profession, but in which the patient is still young and vigorous, what herbs or natural medicine(s) do you recommend?
3. Compare and contrast the use of a photograph and psychic links in a ritual. Would nail clippings be as good as a photograph, or better?

Lecture X is a fun lecture that will help you extend your awareness of the mundane and the psychic worlds. You will learn not only to see auras but also how to feel, smell, taste, and become emotionally aware of emanations from inanimate objects and from living creatures.

Your outside reading assignment for Lecture X (required if you plan initiation) is YOUR PSYCHIC POWERS by Hereward Carrington (Weiser Press). To borrow this title from the School's library, check here ☐ and enclose library service fee.

School of Wicca

Expanding Your Awareness



LECTURE X

© School of Wicca
March, 1984
Revised September 1985
Revised February 1992

Lecture X
TELEPATHY, CLAIRVOYANCE,
CLAIRAUDIENCE, and CLAIRSENTIENCE

This lecture deals with the telepathic reception of 'clair' or 'clear' messages, through seeing ('voyance'), through hearing ('audience'), through feeling ('sentience'), or by any of your other senses or a combination of them. The past made the present; the present makes the future. When you accurately understand the signals from your mind about the present, you can extend the scope of that understanding to the past and to the future; but until you master the reception of impressions from the present, you should not attempt reception of signals from the past and the future because these are more difficult to interpret.

These first steps in mind training are designed to enhance your senses and to extend their capabilities. When you can visualize in fine detail, you can see the beauties of nature, for instance, far more vividly than if you had never tried to develop this ability. When you can visualize a rose's physical appearance and can see its psychic emanations (etheric vision) as well, then the world will become a new place for you to explore with joy and wonder.

YOUR MASTERY TRAINING GUIDE

In the following six subsections you will find methods that extend your sensory capability and improve your perception and understanding of the world around you. Each subsection is divided into two: the first part teaches you to extend your mundane sensory capability, and the second part teaches you to extend your etheric capability. You may remember that one definition of 'Witch' is related to the expansion of your awareness; that expansion is the second step in each subsection.

Remember how in meditation we asked you to think of a baseball field on a hot summer day. A player has just hit a home run. Everyone leaps to his feet and yells. When you think of that scene, do you see it? Hear it? Smell the people? Feel bodies pushing against you? Taste the hot dogs and beer? Feel the emotion of the crowd? Just as in meditation, whichever of these ways you react will be the way that you should work with first in developing your abilities; for it is the instinctive way in which your mind thinks. Most people either visualize, hear, or feel the emotion. Very few smell, taste, or feel the physical pressure of other people. Eventually you will learn all six modes of awareness; but by starting with your strongest mode, the one that is partly developed already, you can make your path smoother.

VISUALIZATION

A. Physical

Sit in a comfortable chair and visualize a tulip growing from the ground. First it is a minute green spike, just peeping through the rough-textured soil. With your mind's eye, see the tiny spike and see the texture of the earth it is pushing aside. Now watch the tulip grow. See it in different lights as the sun changes its angle during the day. See how the rain affects its growth. See too the little weeds growing around its base. Finally, see the bud developing into a flower, see the flower opening and turning toward the sun, and see the bee coming to take the nectar. Then watch as the petals fall and only the stamen is

left. Watch every detail as the stem withers and dies, and the leaves turn brown while their strength returns to the bulb. (It may help if you get a tulip and watch it over a few days as it blooms and dies.)

This is a small training exercise. Do it slowly, several times, learning and adding more detail each time you do it. Now you probably think yourself pretty good at physical visualization. Close your eyes, and without touching anything, walk from wherever you are sitting out into the street and around the block; then come back. Can you visualize each step sufficiently well so that you can actually take those steps? When you can visualize the steps and can actually walk around the block without opening your eyes, then your training in physical visualization can be considered to be under way.

B. Etheric Visualization

In the introductory lecture you learned to feel the force from your hand. The skill of seeing the force is the counterpart of that feeling-ability. The skill of seeing is often mistaken for spiritual loftiness; but like most other learned acts, seeing the energy actually is a skill, not an indication of approaching sainthood.

When you are in tune with a person, you will see his emotions and his very being. If you are naturally clairvoyant, you should be able to see the person's aura and instantly perceive in the clarity and detail of your view the improvements you are making with your work.

The following way of learning to see the force seems effective for most people. It was developed in the late 1800's but for some reason it is seldom taught currently, despite its success rate; it seems somehow to have been discarded as old-fashioned. In order to see the force, take these steps:

1. Obtain a magnet, preferably one made in a horseshoe shape.
2. In a darkened room, hang the magnet from a thread so that it is not near any other object, in a place where it will be visible against a background of a pale unpatterned color.
3. Sit quietly about three feet from the magnet. Close one eye and look at the magnet for a while with the other eye. Look carefully along the edge of metal near its open ends. After a time you will begin to see some distortion or warp in the light, perhaps resembling the shimmer of heated air over a road surface on a summer day. Or what you see may look like an area of light coming from the magnet's poles. Either way, this is its energy field. If you can't see anything, proceed to Steps 4 and 5.
4. Rest your eyes for a few moments; then return to your study.
5. Close the other eye and look at the magnet again.

You will very quickly find that one eye 'sees' better than the other; but once you know what the energy looks like, you can develop the ability of the other eye as well. (This looking with one eye may be the basis for those old stories about Witches 'putting an evil eye' on people; so try not to be

A kit containing one horseshoe magnet and one bar magnet is available through the School for \$14.95.

observed during practice trials.)

When you can see the energy field with each eye independently, try the next step: Look at it with both eyes simultaneously. This may or may not work for you; it is acknowledged to be more difficult than viewing with one eye at a time.

Once you are comfortable with the ability and can more or less assume it will be available when you want it, take it a step further and begin to look for the colors that will reveal themselves to you, first in the energy field of the magnet (the difference between the two poles); then around machines while they are running; then around living animals, trees, and bushes; finally around the heads and shoulders of people. Do this whenever you have a moment to spare in your daily round.

AUDITION

A. Physical Audition

The exercise for audition is similar to the one for visualization. In this case, imagine yourself sitting by a small brook in the forest. Try to identify every sound that you hear: the sounds of leaves, the sounds of water, the sounds the very animals themselves make--or, as the old books describe, the sound of grass growing and of fish swimming. When you have all the forest sounds clearly in your mind, travel to a state park or small wooded area and stay overnight. Make sure that your imagined sounds are correct in every detail, that imagined and actual are identical.

B. Etheric Audition

For this, suspend a magnet from a piece of cotton thread as shown in Figure X-1 so that it is near your head when you are sitting comfortably. A bar magnet is slightly better than a horseshoe for this exercise, but the horseshoe will work. Twist the magnet on the thread so that when you release it, it revolves or twirls. With careful audition, you will be able to hear the physical motion of the magnet--but beyond this, you should hear the change in its magnetic field that occurs as the magnet spins in the greater magnetic field of the earth itself. Most people hear this as a faint whishing 'woo ... woo' sound. When you can hear this sound quite clearly, your etheric audition is beginning to develop. After some practice, you will find that when you are near such things as power lines, you will be able to hear the humming crackling noise they make. This is the noise that so disturbs cattle. People who sense it are assumed to be mentally unstable--but given a choice, cattle will not graze near power lines; and people in mental institutions avoid areas where power lines are heavily concentrated, as they avoid even fluorescent lights.

Many students have also reported that once they have developed this etheric audition they are able to hear the signals in telephone lines, so they can pick up the phone before it actually rings. Many well-attested cases of this phenomenon have been documented; such cases have been investigated by Dr. Jose Feola of the University of Minnesota at Minneapolis.

OLFACTION

A. Physical Olfaction

Olfaction is the ability to smell. Test yourself by imagining three or four

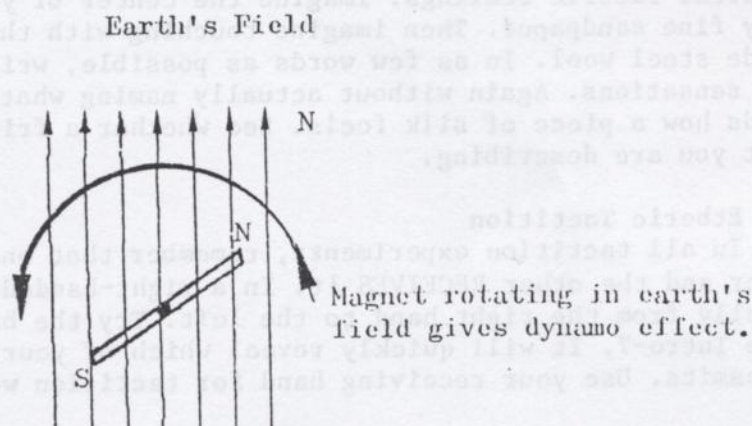
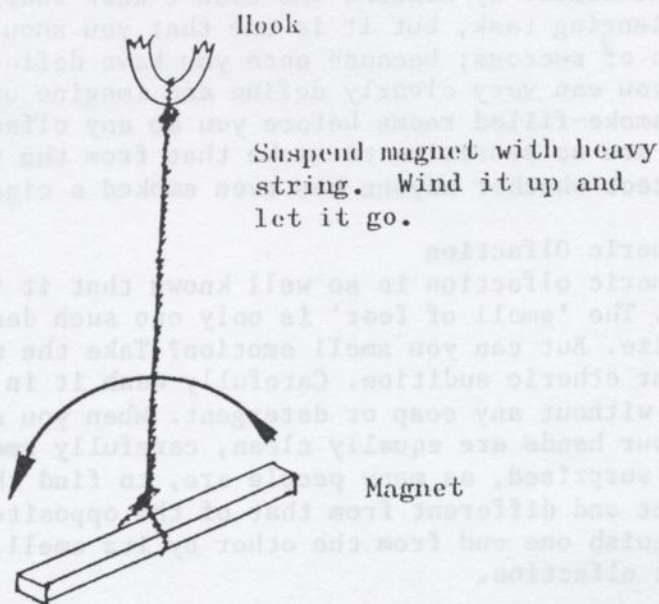


Figure X-1

Aid to Development of Etheric Senses

different smells. Those most popular are cloves, burning sulfur, lilac, and damp earth. Can you imagine those four odors in great detail? Can you write a description of each odor without actually naming it, in such terms that it would be identifiable by someone who didn't know what you were writing about? This is a challenging task, but it is one that you should pursue until you are fairly certain of success; because once you have defined these four odors in everyday terms you can very clearly define and imagine other odors. Avoid smoking and avoid smoke-filled rooms before you do any olfaction tests. Students of the School are so sensitive to smoke that from the very scent of their lectures they can detect whether anyone has even smoked a cigarette in our offices.

B. Etheric Olfaction

Etheric olfaction is so well known that it is part of the common idiom of speech. The 'smell of fear' is only one such descriptive expression that we all recognize. But can you smell emotion? Take the magnet that you used in developing your etheric audition. Carefully wash it in clean, slightly salted hot water, without any soap or detergent. When you are sure that it is clean and when your hands are equally clean, carefully smell each pole of the magnet. You may be surprised, as many people are, to find that each end has its own odor distinct and different from that of the opposite end. When you can accurately distinguish one end from the other by its smell, you have begun to develop etheric olfaction.

TACTITION

A. Physical Tactition

The ability to sense the different qualities of physical objects through your fingertips or the palms of your hands is often called psychometry. If you want to study this subject in depth, our book META-PSYCHOMETRY (available from the School) concentrates wholly on the subject. In developing your physical tactile senses, it is important to correlate subjective tactile feelings with physical tactile feelings. Imagine the center of your palm touching a piece of very fine sandpaper. Then imagine touching with that same spot a piece of fine-grade steel wool. In as few words as possible, write the differences between the two sensations. Again without actually naming what you are touching, describe in words how a piece of silk feels. See whether a friend can identify the object that you are describing.

B. Etheric Tactition

In all tactition experiments, remember that one of your hands TRANSMITS power and the other RECEIVES it. In a right-handed person transmission is usually from the right hand to the left. Try the hands-across-palm experiment on Page Intro-7. It will quickly reveal which of your hands receives and which transmits. Use your receiving hand for tactition work.

Take the magnet you used in your earlier experiments and again wrap it in plastic or put it inside a plastic sandwich-bag. Without looking at it, feel the poles with your fingers. You should be able to feel a definite difference between the two poles. One will feel hot and scratchy and the other cool and smooth. Later in this lecture we will tell you how to detect weaker emanations and will suggest techniques for using the most sensitive area of your fingertips in the work.

TASTITION

This is the ability to taste, physically and etherically. In many people the sense is very powerful. The expression, "He left a bad taste in my mouth," acknowledges the universality of the tastition experience.

A. Physical Tastition

In developing physical tastition it is vitally important first to remove from your system any drugs like alcohol, nicotine, and caffeine. They dull the sense of taste; therefore, before you work at developing your physical tastition, you should spend three days without drinking either alcohol or 'high-octane' coffee (containing caffeine) and without smoking. Now prepare three glasses of water. To one add a quarter-teaspoon vinegar; to another add a quarter-teaspoon salt. The differences among the three glasses will be apparent to even the most dulled senses. When you recognize the differences, again write down a description of what you are tasting.

Now it is time to reduce the amount of vinegar and salt. You will become able to detect the difference in the water if only one drop of vinegar is added to a glass of water and a few grains of salt to another. Again, the important thing is your mental knowledge of what water tastes like with a minute amount of salt or vinegar added. When you are through the experiment, you should be able to call to mind the taste, the very taste, of adulterated water.

B. Etheric Tastition

Again the magnet is the best test of your ability in this area. Carefully cover it with thin plastic. Now wash that plastic covering clean in plain water. When the covered magnet is dry, insert one of its ends into your mouth. You will find a distinct difference in the taste sensation given by the two ends of the magnet. Many people find that one end tastes metallic and gritty and the other soft and smooth.

Continue this experiment until you are absolutely certain that you can detect the difference. You have now developed your etheric sense of taste.

SENTITION

This is the ability to feel emotion, especially emotion of other people. It is the most subtle and yet the most powerful of the senses. The gift of sentition is the second most common form of psychic ability; most frequently found is the ability to visualize.

Often experiments in sentition work only when you are completely relaxed and 'homeostatic', as we call it. You must be sexually at ease and in an environment that is neither too hot nor too cold, neither too light nor too dark. In other words, nothing at all must be tugging at you and demanding attention.

A. Physical Sentition

This is the feelings that surround emotional situations: feelings of anger, lust, hate, fear, and so on. Sit down and write the differences between a feeling of anger and a feeling of hate. Can you write this down in clear form? Can you distinguish among various shades of anger? Can you simulate the external symptoms of anger while inside yourself you still remain calm? Once you have achieved this, a moment's thought in an argument will bring you back into

X - 7

control of yourself--and probably into control of the situation. Last, can you clearly define and write down the differences between the affection you feel for a loved one and the desire you have for that same loved one?

B. Etheric Sentition

Take the magnet you have used in your other experiments. Holding it in your transmitting hand, point it at the palm of your receiving hand. You will be able to detect a significant difference between the feeling you get from each of the magnet's poles. When you are easily able to detect this difference, you have succeeded in developing your sense of etheric tactition.

TESTING YOUR POWERS

For each of the six senses, construct a table similar to the one shown in Table X-1. Experiment at the times of day listed in the left-hand column. Enter a check mark in the appropriate weak/average/strong column. Each 'column 1' is for a day when you have abstained from sexual intercourse for three days; each 'column 2' is for the day after sexual intercourse.

Hour of Day	Weak		Average		Strong	
	1	2	1	2	1	2
1 a.m.						
3 a.m.						
5 a.m.						
7 a.m.						
9 a.m.						
11 a.m.						
1 p.m.						
3 p.m.						
5 p.m.						
7 p.m.						
9 p.m.						
11 p.m.						

Table X-1
Testing Your Powers

DEVELOPING AND USING YOUR SKILLS

Now that you know how easy it is to develop the etheric senses, it is most rewarding to continue your development by exercising your new-found psychic muscles. We have chosen three well-known areas that are easy to develop and which you can immediately put to use in your everyday life. They are:

Seeing auras

Psychometrizing (feeling) places and objects

Dowsing (whether on-site or from a map)

THE AURA

Objects are surrounded by a field of energy which most people perceive as light. This is particularly true of living objects, with animals (including humankind) producing the most marked fields. Those fields used to be called the 'human atmosphere' or the 'atmosphere of life'; but now they are generally called 'auras'.

The first giant step forward in seeing auras was made in the mid-1800's, when it was discovered that anyone could see auras who looked through a screen painted with dicyanin. The recent discovery of Professor Kirlian--that it is possible to photograph the human field when it interacts with an electrical field--has given new impetus to the study of the aura and to the use of Kirlian photographs, as they are called, to aid in diagnosis of illnesses, both of the body and of the mind.

Once you have seen the emanations from a magnet, taking the next step of seeing actual auras is simple. We recommend you do this:

1. Arrange a room so that it can be fully darkened, with one window where the light level can be easily adjusted to give varying low levels of diffused light. (Adjusting a blind behind a curtain is an easy way to arrange this.)
2. Get a friend² to stand against a matt-black background (perhaps a dyed sheet) so that as you stand with your back to the window you can see him dimly.
3. If possible, ask your subject to strip to the waist. Then ask him to place his hands on his hips.
4. With the eye that you earlier determined was your better one for psychic work, look carefully at the area between his rib cage and his arm. Gradually dim the light until the subject is not visible but the field or aura is. (Five minutes for this test is long enough, because the eyes tend to become tired.)
5. When you can see the aura between the subject's arm and rib cage, look at the shoulder close to the head. Here you should be able to see another aura.
6. After a week's experimenting of this sort, you should be able to see the total aura of people in almost any light.

Figure X-2 shows what you can expect to see when you look at the aura of a healthy person. Closest to the body there is a very narrow dark transparent space extending maybe a quarter- to a half-inch from the body, called the 'etheric double'. Because it is so close to the body, bulky clothing may obscure it. Next is the inner aura which, though transparent, is the densest part; then, fading away, the outer aura (which is quite variable in size, sometimes extending no more than an inch or two, and sometimes extending many feet). You will also see dark patches in the outer aura, rays of light extending across it, and even flecks of light in it.

You will see all sorts of colors. As usual, the meaning of those colors will depend on what various colors mean to you in your reality. Figure X-2 shows the normal color gradation of a healthy aura as perceived by many people. The golden halo, of course, is the thing that medieval painters depicted in the pictures

²Some schools suggest you view a child; but we recommend you use an adult as your subject, because a child's aura is extremely variable and often difficult to see.

COLORS

Outer Gold

Inner Light Purple

Outer Blue

Inner Pink

Inner Dark Pink

Inner Green

Inner Dark Blue

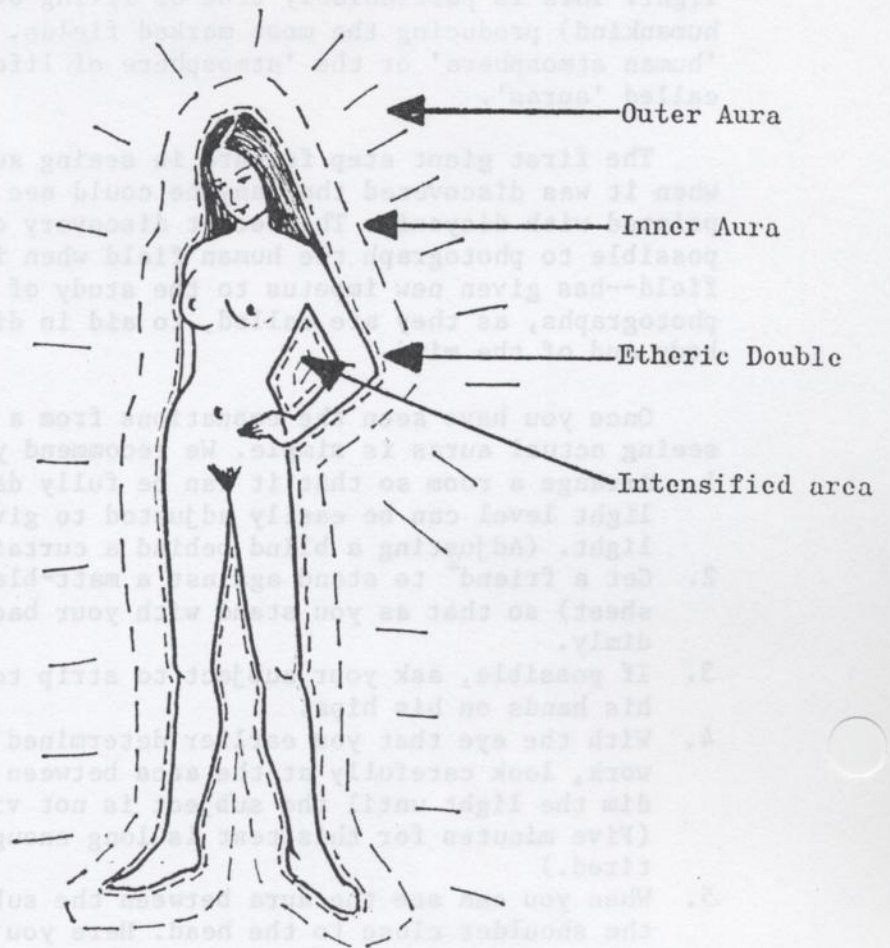
Outer Usually
Not Detectable

Figure X-2
Basic Aura of a Healthy Person

of saints. This can be so strong that it becomes visible to almost everyone. Particularly when an initiation 'takes', the aura is bright for several days after the event. This caused one of our students much embarrassment as she traveled homeward after her initiation. She noticed that everyone was staring at her, so she went to the airport ladies' room and asked the attendant whether there was anything wrong with her clothing. Having been reassured on this score, she finally understood--when a stewardess asked her, "Who are you? You have a golden halo. What is it? Are you a saint?"

As we have said, the color you see in an aura depends partly on your perception of color meaning. Table X-2 lists traditional emotional meanings.

Certain other aura characteristics are important. Where you see black areas you should suspect there are diseased parts. Black areas behind the ears indicate drug problems.

Black (sometimes with red flashes)	Hate
Lurid red	Sensuality
Crimson	Love
Orange-red	Pride
Yellow	Intellect
Dirty blue	Selfishness
Light blue-gray	Fear
Deep blue-green	Sympathy
Gray-green	Cunning, deceit
Brownish-green	Jealousy
Reddish-brown	Selfish lust
Brown	Avarice
Leaden gray	Depression

Table X-2
Traditional Meanings of Aura Colors

Like many occult arts, the seeing of auras is fun. It can be most helpful in your daily life. It will help you to gauge the mood of associates and to adjust your approach accordingly.

PSYCHOMETRY

Psychometry is the science of using your etheric senses to read emanations from objects and from people. Every single object that you handle has its own radiation or emanation pattern. We're sure you have had jewelry given to you that felt 'good'. We're also sure you have been in places that felt comfortable and friendly but in other places that felt hostile and dangerous. The reason the jewelry and the place felt friendly or hostile is that you were picking up the radiation pattern from inanimate objects, the jewelry or the building--or from the very ground on which you were standing. You were doing what a psychic does: You were psychometrizing your surroundings.

Development of your psychometric ability requires practice; and the first exercise we give you is one that will serve as a foundation for nearly all your psychometric work. It is your Basic Fingertip Detector.

DEVELOPING YOUR FINGERTIP COLOR DETECTOR

From a glossy magazine, select a picture which displays patches of vivid colors. From the picture cut small pieces of four different colors. Put them into a linen bag which is big enough so that you can get your receiving hand right into it. Now without looking at them, feel each piece of paper in turn between your thumb and fingertip down inside the linen bag, and try to detect which color is which. You may need several practice sessions before you can get the color right each time, but the practice will pay off handsomely in your future psychometric work; so keep at it.

These tips will help you learn to detect color differences:

1. Figure X-3 shows the most sensitive area of your fingertip for psychometry. Notice that it is not the tip of the finger but the lower portion of the pad. This is the area against which you should press the pieces of colored paper in your practice sessions.

X - 11

2. Your various fingers have differing levels of sensitivity. Normally the most sensitive is your longest finger; but if your fingers are of about the same length, you will find they all have approximately the same level of sensitivity.
3. Power flows out of your hands, especially out of the palms. You have already learned how to impress your emotions on an object. Now it is most important that while you are trying to read an object (that is, to receive emanations from it), you avoid imprinting that object with your own thoughts. For instance, if you pick up a piece of paper in your linen bag practice and think very emphatically, "This one is the red piece," you may impress on that piece of paper red-emanations with such strength that it will always feel red to you from then on. This problem of impressed emanations is much diminished if you use your receiving hand for psychometric work. Remember too that if you are consistently guessing that (for example) the yellow piece of paper is blue, perhaps you have accidentally impressed blue emanations on it. To avoid such confusion, use new, fresh scraps of paper after every four or five trial sessions.
4. You are more sensitive to receiving information through your fingertips when you are in a homeostatic condition. To gain this condition, you should
 - a. adjust the room temperature to a level at which you are comfortable;
 - b. work after a light but satisfying meal, not after a heavy meal;
 - c. be emotionally at peace; there is no point in trying this test if you are being pushed into it by someone else or if you are angry or sexually tense, because any of these things will tend to disguise the results you should get from your fingertips;
 - d. arrange your body to be unbound; if you have on your wrist a bracelet heavily laden with past emotions, for instance, the very weak emanations from the various colored papers will never get past your wrist to your head; instead they will be absorbed in the emotional output of the bracelet. The same is true of such things as wedding rings, or in fact any binding on the body. Women should be especially aware that metal hair-fasteners can disrupt their efforts at psychometry, and should remove all such objects.

It takes only a few moments to arrange yourself so that you can try this color-detector test. Once you have learned how to detect the four different colored paper scraps, you will use the same technique to do such things as psychometrize the name of the stock that will gain the most for you in the market, or which companion will be the most enjoyable on a date. Practice and learn. Learn how easy it really is.

YOU CAN ALSO DETECT HEAT AND COLD

Working in association with her husband at the famous ESP lab of Duke University, Dr. Louise Rhine invented the following test. It was designed both as a test of psychometry and as a test of the skill called psychokinesis, which is closely related to psychometry. Psychokinesis is the extension of psychometry to making both inanimate objects and living beings do your bidding.

Dr. Rhine started with twelve ball bearings, simple steel balls you can buy at any auto-parts store. She heated six of them on a gas stove until they were red-hot; then she let them cool. This gave her six ball bearings that were white-steel colored and six ball bearings that had a bluish tinge because they

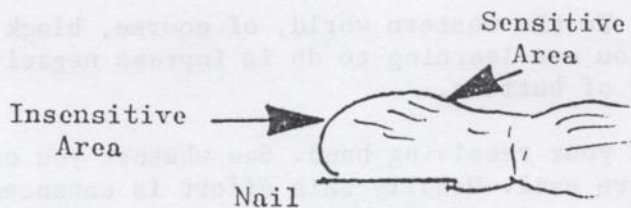


Figure X-3

Fingertip Sensitivity

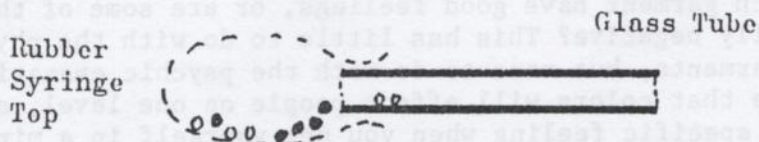


Figure X-4

Dr. Rhine's Ball Experiment

had been heated. Next she placed all twelve in a rubber ball off the top of a syringe. She put a glass tube into the ball instead of the syringe, as shown in Figure X-4. Dr. Rhine asked each subject to shake up the rubber ball with the tube pointing upward, then slowly to tip the ball bearings out of the glass tube. The subject was to concentrate on making all six of one color ball bearing come out together.

Several workers were able to make all the heated ball bearings come out first and all the unheated ball bearings come out second. This is a difficult undertaking; for the worker was required not only to psychometrize and identify which balls had been heated, but was also to make sure by psychokinetic means that the balls were sufficiently 'pushed' to come out in a given sequence. Yet some of the students at Duke University were able to demonstrate exactly this ability. How much easier then is it for you merely to get twelve quarter-inch ball bearings from the auto-parts store, wash them in surgical alcohol, then heat six to red-hot on your gas stove, let them cool, put them into your linen test bag, and draw them out one at a time. On their very first trial, many people are able to draw out five similar balls in succession. If you have completed the fingertip color development work we described earlier, you should be able to draw out six identical balls on your first or second trial.

YOUR SHIRT-BUTTON ABILITY DEVELOPER

We have found no better test of this etheric sentition ability than the one we describe in our book META-PSYCHOMETRY. From your local five-and-dime store, buy twelve identical pearl shirt buttons, a piece of black fabric about a foot square, the same size fabric in white silk, a paperback book on Satanism or some other very negative subject, a book of light-hearted cartoons (perhaps a Peanuts book or something of that nature), and a package of plain white envelopes. Put six of the buttons into the negative book and wrap the book in the black fabric; put the other six buttons into the light-hearted book and wrap it in the white cloth. Let each package remain undisturbed for perhaps a week before you try

X-13

your sentition ability on them. In the western world, of course, black is 'evil' and white is 'good'; and what you are learning to do is impress negative and positive emanations on the sets of buttons.

Hold each button in turn in your receiving hand. See whether you can detect which ones are good and which are evil. Usually this effort is enhanced if you put the button in the center of your forehead, holding it there with the palm of your receiving hand. Continue the experiment until you can detect the differences in the buttons.

THE 'COLOR' OF YOUR OUTPUT

Be careful in selecting clothing. Think about the clothes you are wearing right now. Does each garment have good feelings, or are some of them so-so and some perhaps actually negative? This has little to do with the physical colors or fabric of the garments, but more to do with the psychic emanations of the clothes. It is true that colors will affect people on one level, and may key your own head to a specific feeling when you see yourself in a mirror. If you wearing a light yellow sweater, that sweater will tend to put out emanations of light-hearted 'sunny' feelings.

The clothing also puts out detectable emanations at another level. If you were wearing that same sweater when something very negative happened to you, the sweater may not be putting out only its natural light-hearted emanations; it may be producing emanations from the negative event as well. The sweater might also carry negative feelings imprinted into it before you ever bought it. Perhaps it was a factory second, or the seamstress who made it was in a vile mood as it lay in her hands. Any of these things will tend to color the sweater psychically so that it influences yourself and everyone you meet.

Perhaps you are wearing a well-fitted pair of sexy jeans that ought to be putting out good green Venus emanations to attract the opposite gender. But what if you broke up with your former lover in a very emotional scene on that last date—in these very jeans—or had to reject the advances of some unattractive but aggressive slob? Then the psychic color of the jeans will not be what you might wish. In such a case, though you may have a perfect color combination on the physical plane, your psychic color emanations might be horrible; then everyone you meet may be turned off by your clothing, even though they probably won't know why they are being turned off.

Lay out your clothing on the bed and read the various garments psychometrically for good and bad feelings, using the same sensations that you developed when you psychometrically analyzed your shirt-button-envelope combinations. Your first step into psychometry is to psychometrize and wear only those clothes that will make you look good; that is, the clothes that will give you good psychic 'color'. Usually there is no need actually to discard clothing even if it has very negative emanations. Such noted psychics as Peter Hurkos have found that if you send a negative-radiating garment to the cleaners twice in a row, the emanations are removed from it and are no longer at such a level of intensity that they can affect you or your acquaintances.

Until you can get your clothes shaped up or replaced (for obviously no amount of cleaning will remove the emanations from a garment made of badly woven fabric), wear only those clothes that feel good. Your world will suddenly become

brighter as people feel more friendly toward you.

Vibrations from clothing are of special importance when you conduct a ritual. We recommend you work sky-clad or (in really cold weather) in a robe of the appropriate color that can be easily cleaned.

CLEANING UP YOUR SURROUNDINGS

As your psychometric ability develops, you will become more and more sensitive to feelings that emanate from objects in your environment. The skill of psychometry will help you adjust your environment so as to give you more serenity, by reducing the effect of those background emanations. This will be especially desirable in these early months of work on the development of your latent psychometric ability.

No matter how psychically blank he may believe himself to be, everyone is affected by psychic emanations. Ask anyone who has spent time sitting quietly in an old stone church whether that time didn't make him feel calmer. Go yourself and try it. After a few moments of quiet sitting, you will feel your tensions drain away; you will automatically become more serene. On the other hand, if you want to recharge yourself, go to your city's football stadium (when no game is scheduled) and sit in a team dugout. You will feel your tensions build and your pulse speed up. Just by sitting there, absorbing the emotions from the very walls and benches of the area, you can extend this 'high' as long as you like.

Some people believe themselves hexed--when in reality they are living in a place with bad or negative emanations. (Anything we say about living quarters, by the way, is equally true of a temple area.) Often people have brought into their own lives some object with extremely negative emanations, usually without even realizing the fact. In earlier lectures we told you how to clean up your own temple area. You should now use those same techniques to improve your living quarters.

DOWSING

This is one of the oldest and easiest divining methods; you can put it to good use in your own life and can readily teach it to other people. Two applications of dowsing are popular; the first is general dowsing for metal objects, for water, etc.; the second is precise measurement of exact numbers.

Modern dowsing rods constructed as shown in Figure X-5 are a great improvement over the old peach-tree fork. All you have to do is tilt your hands so that the rod points downward in front of you, then tilt them back until each rod remains pointing straight ahead of you but tends to be unstable.

As a test, get three empty cardboard boxes. Have someone put a pyramid or a bowl of water inside one of them; then dowse them to find the pyramid. Once you can do this easily, graduate to outdoor dowsing for water or metal.

Notes

1. Make two rods, one to be held in each hand.
2. Make sure each rod has room to rotate freely in its copper tube.
3. 1/8" brass rod comes in 36" lengths from welding-supply houses.

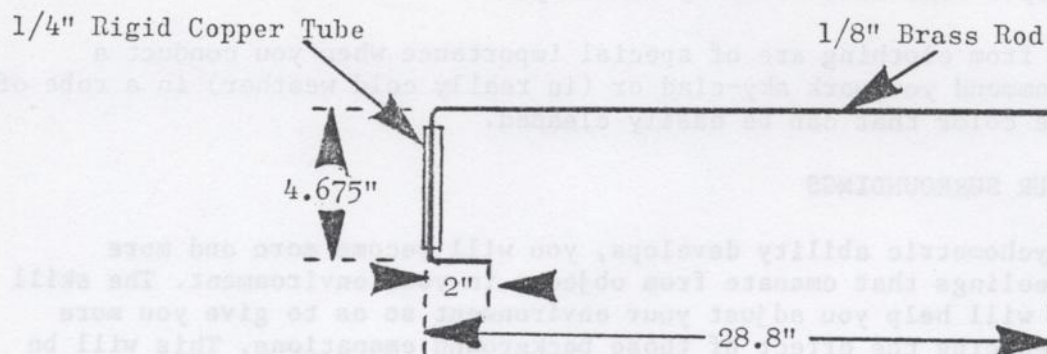


Figure X-5
Modern Dowsing Rod

(A dowsing rod kit is available from the School for \$11.95 postpaid.)

Too often psychometrizing or dowsing a question is insufficient, in that the information lacks precision. When precise information is desired, you can turn to a pendulum. Making such a device for your own use is a simple procedure; and, as always in magical work, the tools you make with your own hands will bring the best results. For divining on personal questions, make your pendulum of a single hair from your own head and tie to one end of the hair a favorite ring or a button that you have worn many times. Attach this weight to the end of the hair, and arrange your hands in the position shown in Figure X-6. Figure X-7 shows the chart used in divining. Be sure to work on a firm surface, because an unsteady one may contribute a motion of its own and lead you astray.

The pendulum should start to swing by itself: a line for 'yes' and a circle for 'no'. If it does not respond, mentally invite your Guide to answer your question through it. Then put it away and come back twenty-one minutes later to try again. Repeat the trial and the invitation up to five times or until you get results. In every case we have dealt with, there has always been a definite answer with five trials.

Once you receive a positive indication that someone is governing the pendulum, you can divine precise answers to your questions. As an example, let us say that a neighbor's dog has strayed and its master has asked your help in locating it. Using your pendulum, ask first, "In what direction does the dog lie?" In this manner you can pinpoint the dog's location. As you become more adept, you may even ask for a house number, digit by digit.

Occasionally you may suspect that your pendulum is being controlled by an entity whose aim is mischievous because the answers seem deliberately to lead you astray. At such a time it is good to construct a new pendulum from new materials, then to ask it questions to which you do not know the answer. Ascertain the answers later, and judge the validity of the controlling force from how well it has responded to you.

Diadic: a couple working together, usually one male, one female--though not necessarily.

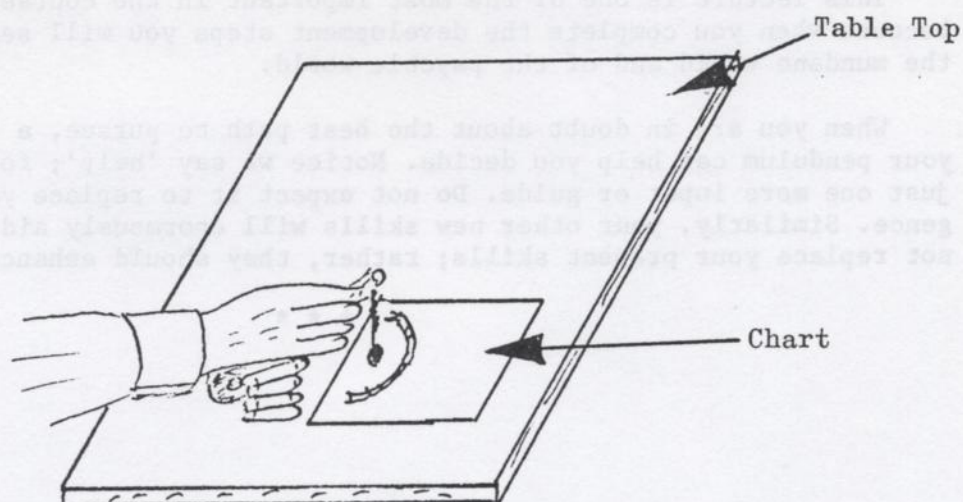


Figure X-6

Position of Hands Holding Pendulum

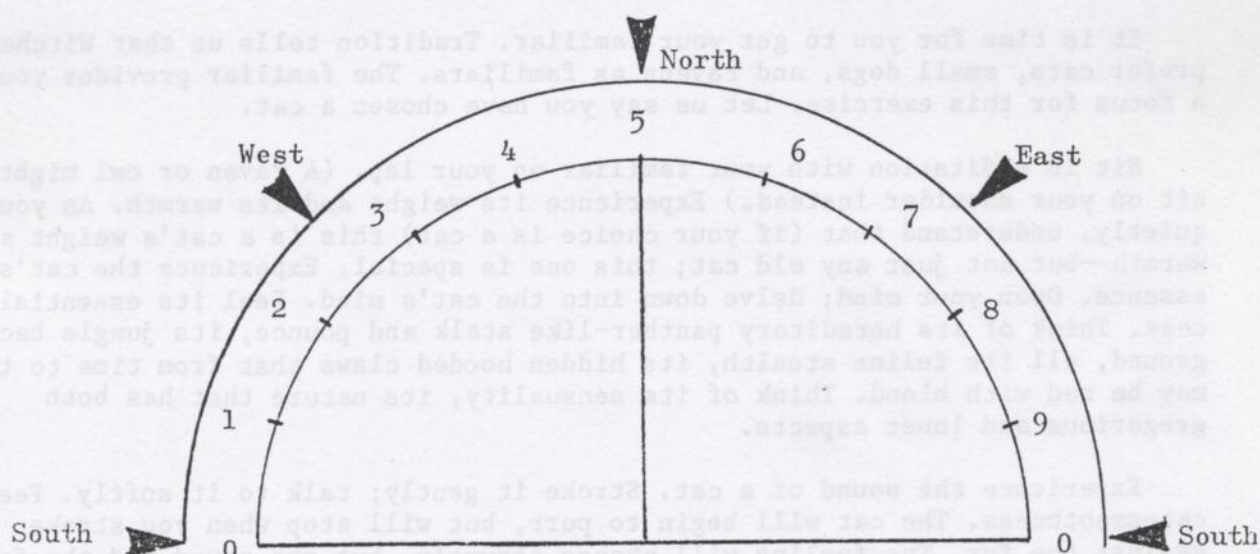


Figure X-7

Chart to Be Used with Pendulum

Tuned pendulums are available from the School for \$5.80 each.

Sets of tuned colored card charts are also available: 12 charts for \$3.60.

Send \$9 for a pendulum and a set of charts.

This lecture is one of the most important in the course for you personally, because when you complete the development steps you will see a whole new view of the mundane world and of the psychic world.

When you are in doubt about the best path to pursue, a consultation with your pendulum can help you decide. Notice we say 'help'; for the pendulum is just one more input or guide. Do not expect it to replace your native intelligence. Similarly, your other new skills will enormously aid you--but they should not replace your present skills; rather, they should enhance them.

* * *

RITUAL - HEIGHTENING AWARENESS

It is time for you to get your familiar. Tradition tells us that Witches prefer cats, small dogs, and ravens as familiars. The familiar provides you with a focus for this exercise. Let us say you have chosen a cat.

Sit in meditation with your familiar on your lap. (A raven or owl might well sit on your shoulder instead.) Experience its weight and its warmth. As you sit quietly, understand that (if your choice is a cat) this is a cat's weight and warmth--but not just any old cat; this one is special. Experience the cat's essence. Open your mind; delve down into the cat's mind. Feel its essential cat-ness. Think of its hereditary panther-like stalk and pounce, its jungle background, all its feline stealth, its hidden hooded claws that from time to time may be red with blood. Think of its sensuality, its nature that has both gregarious and loner aspects.

Experience the sound of a cat. Stroke it gently; talk to it softly. Feel the cat-smoothness. The cat will begin to purr, but will stop when you stroke against the fur. The feeling will change abruptly, but the sound and the feeling are still Cat. Become aware of the cat's smell. This is not the scent of the litter box but the lighter, psychic smell of Cat. Think of the flavor of Cat. Many people associate it with fur: a dry taste that you want to spit out; others taste it more as fish or uncooked meat.

Now you can open your eyes and look at your cat and genuinely see it.

These are the first steps in developing awareness of your familiar. You will want to become attuned to its moods. When is it angry, and why? When is it peaceful? How do you affect its mood? Can you call your familiar telepathically? As you progress from one stage to another of your development, your awareness will grow. Most people will find within a week that if they spend an hour a day at this, their awareness grows beyond any expectation they could have had.

Lecture X Questionnaire

Answer the questionnaire (on another sheet of paper if you want to keep this page for your records). Mail it to School of Wicca, PO Box 1502, New Bern NC 28563. If you plan to be initiated, complete Sections I and II.

Section I. Circle the letter indicating the answer that best expresses your opinion.

1. When near a heart-attack victim, you would expect psychically to see or hear
 - a. black patches.
 - b. the sound of bells.
 - c. the sound of drums.
 - d. other (describe).
2. When you psychically feel sandpaper, it is
 - a. sentition.
 - b. tastition.
 - c. tactition.
 - d. clairvoyance.
3. All people are a little
 - a. clairvoyant.
 - b. clairsentient.
 - c. clairaudient.
 - d. all of the above.
4. The pendulum
 - a. has been used for centuries.
 - b. works for everyone.
 - c. must be made of human hair.
 - d. can be used at any time.
5. The aura
 - a. is constant.
 - b. varies from minute to minute.
 - c. varies with the moon.
 - d. is not detectable.
6. The 'tastes' of wood and steel are
 - a. different.
 - b. not detectable.
 - c. identical.
 - d. irrelevant.

Section II. (to be completed if you are working toward initiation)

- A. Read YOUR PSYCHIC POWERS by H. Carrington.
 1. Compare and contrast Carrington's Chapter XXXIII with Lecture I of the Witchcraft Course.
 2. Carrington describes multi-level auras. How do they compare with the emanations you personally experience?
- B. Using the dowsing rod described in Lecture X, dowse over a water pipe
 1. with bare hands.
 2. with hands in leather gloves.
 3. with hands in plastic gloves.

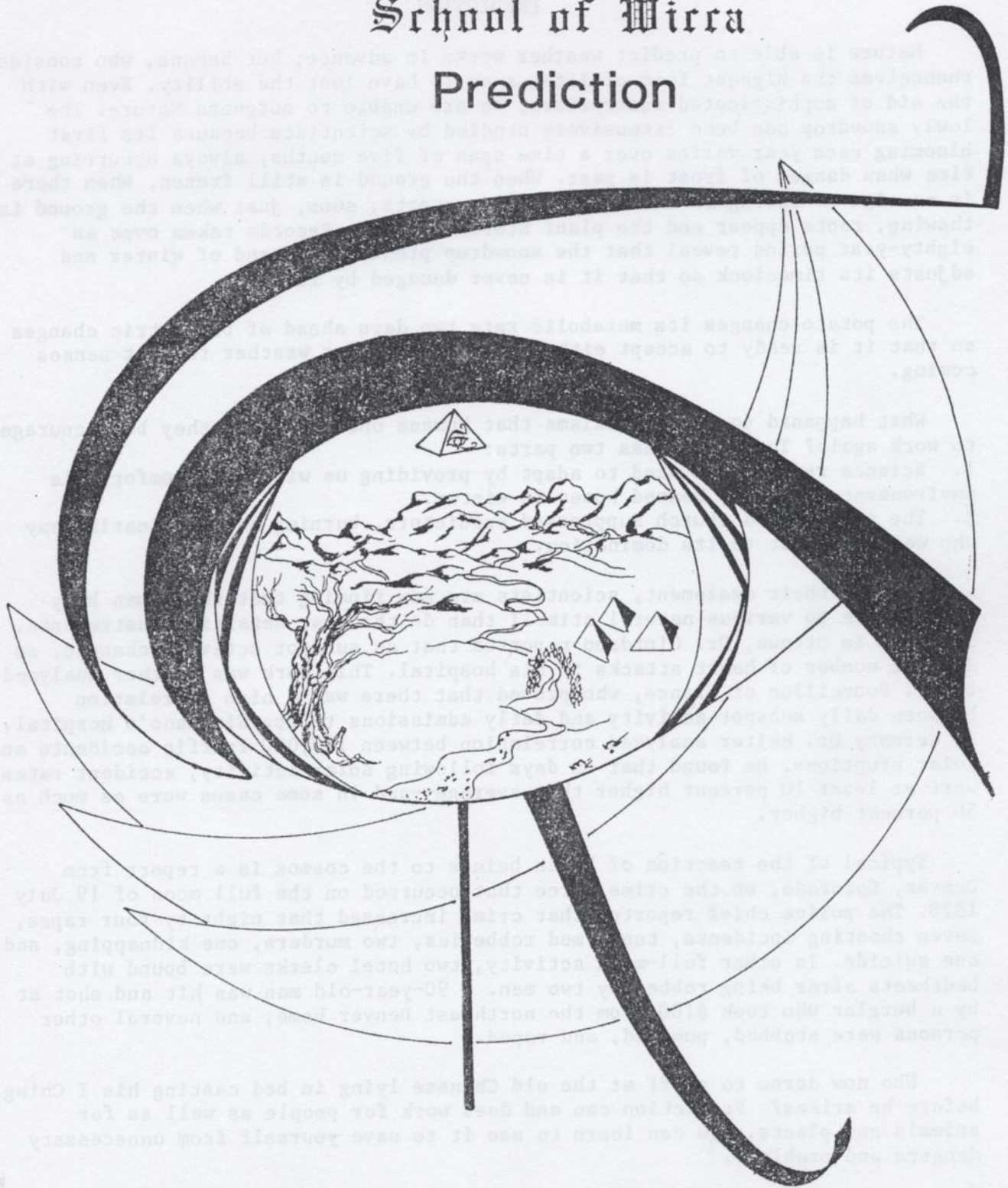
Describe what happens in each case.

* * *

Lecture XI will show you how to continue the expansion of your etheric senses and to use them together with age-old methods of prediction to foresee the future. The outside reading assignment (required if you plan to be initiated) is ASTROLOGY by Ronald Davison, pub Arco. (Any good astrology primer will do, such as Davison or FIRST STEPS IN ASTROLOGY by Crowmarsh, pub Thorsen.) If you need to borrow Davison, check box ☐ and enclose library fee.

School of Wicca

Prediction



© School of Wicca
March, 1983
Revised September 1985
Revised March 1992

LECTURE XI

Lecture XI PREDICTION

Nature is able to predict weather weeks in advance; but humans, who consider themselves the highest form of life, seem to have lost the ability. Even with the aid of sophisticated instruments, we are unable to outguess Nature. The lowly snowdrop has been extensively studied by scientists because its first blooming each year varies over a time span of five months, always occurring at a time when danger of frost is past. When the ground is still frozen, when there is no sign of spring in the air, activity starts; soon, just when the ground is thawing, roots appear and the plant starts growing. Records taken over an eighty-year period reveal that the snowdrop predicts the end of winter and adjusts its timeclock so that it is never damaged by frost.

The potato changes its metabolic rate two days ahead of barometric changes so that it is ready to accept either hotter or colder weather that it senses coming.

What happened to the mechanisms that humans once had? Can they be encouraged to work again? The answer has two parts:

1. Science reduced our need to adapt by providing us with ever-comfortable environments, such as heated homes in winter.
2. The established church suppressed predictors, burning and eliminating any who were a threat to its domination.

Much to their amazement, scientists are now finding that the human body reacts more to various natural stimuli than do the most sensitive instruments. In 1960, in Ottawa, Dr. Giordano reported that as sunspot activity changed, so did the number of heart attacks in his hospital. This work was further analyzed by Dr. Poumeillon of France, who proved that there was a high correlation between daily sunspot activity and daily admissions to Dr. Giordano's hospital. In Germany Dr. Reiter analyzed correlation between 130,000 traffic accidents and solar eruptions. He found that on days following solar activity, accident rates were at least 10 percent higher than average--and in some cases were as much as 50 percent higher.

Typical of the reaction of human beings to the cosmos is a report from Denver, Colorado, on the crime spree that occurred on the full moon of 19 July 1978. The police chief reported that crime increased that night by four rapes, seven shooting incidents, ten armed robberies, two murders, one kidnapping, and one suicide. In other full-moon activity, two hotel clerks were bound with bedsheets after being robbed by two men. A 90-year-old man was hit and shot at by a burglar who took \$130 from the northeast Denver home; and several other persons were stabbed, punched, and raped.

Who now dares to scoff at the old Chinese lying in bed casting his I Ching before he arises? Prediction can and does work for people as well as for animals and plants. You can learn to use it to save yourself from unnecessary dangers and problems.¹

¹ If you are interested in instruction on predictive powers and methods, the School of Wicca offers a twelve-lecture prediction course for \$120.00.

Today people are turning more and more to seers for guidance. This seems to be one more symptom of their realization that neither the church nor the government can be relied on. Because of the demand for predictions, there are many thousands of fakers; and it is important that you be able to identify them. Among the sure signs of fakery, one is the constant-sunshine, no-rain prediction; life simply isn't like that. Another is a claim to predict the most esoteric things on initial contact with the subject.

Many good predictors are unaware of the method they use. Mostly these are telepaths using an unsystematized multi-path method. These people should be helped to organize themselves to get more consistent results. They have the ability; with a little discipline they can become great instead of mediocre.

When a businessman makes a decision, he often unwittingly uses an unsystematic predictive method. He gathers as many facts as possible; then if the case is not cut and dried, he plays his hunch. If you were to tell him that a deck of tarot cards is quicker, he would laugh and throw you out of his office; but the fact remains that he is using an unsystematic method—whereas the tarot is systematic.

As aids to decision-making, the age-old methods are more powerful than a flipped coin or an executive dart board; but they cannot be mastered by rote learning. The pictures of the tarot deck and the hexagrams of the I Ching must be interpreted. They show tendencies, not black-and-white answers. This lecture, therefore, does not give your specific interpretations of the signs, but only the trends that should be read from them. It is up to your own telepathic and spirit signal-receiving ability to extend the basics into viable predictions. First, master the techniques outlined in Lectures II and X; then with a free-floating mind you can receive the signals which mean the difference between helping lives and hindering them. If you are competent, you can do untold good; if incompetent, untold harm.

Another tendency is to be avoided in predictive work: having the subject make it happen. There is a basic tendency for your subject either to go along with a prediction and make it come true—because 'his reader told him so' or, alternatively, to reject the prediction and from sheer contrariness resist letting it happen. When the seer knows the type of person for whom he is predicting, if he wishes, he can word his prophecy in such a way that a beneficial result is achieved even though the prophecy is not 'fulfilled.' Use of this approach should be strictly limited because of the chance that the subject will take the erroneous advice.

Another way of 'making it happen' occurred in the days when kings and princes maintained a staff of resident prophets. Exact records were kept of every prophecy in the domain, and scribes were employed to cross-reference them. The established church places great store on prophecies associated with the birth of Jesus—yet when the record is examined we find that the king 'caused the prophecies to be searched to find the most fitting.' Inconvenient left-over prophecies that remained were later destroyed by the church in the great book-burnings of the third and fourth centuries.

Even a person without predictive ability can get satisfied customers who swear by their 'true prophet'. Some really did get an accurate prediction—but

how many received erroneous predictions for each true one given? Combining this noisy minority with the willingness of people to 'make it happen' and their further wish to believe, you have a situation where charlatans can make fortunes. For these reasons Craft people often do not ask for payment for a prediction, and often refuse to predict on materialistic questions, so we are able to be honest with our clients and to disappoint them occasionally when we have no clear message to relate.

The Multi-Path System

Methods employed by seers are as varied as the colors of the rainbow. The only basic requirements are that

1. the method chosen be what scientists call multi-path; and
2. the subject have some faith in the prophet's method.

As an example: Say you start at some point on a road, quietly driving along, just following impulse. Taking the roads that you think look interesting, you will come to many dead ends and will have to retrace your steps. Gradually you will drift in one direction and reach somewhere you'd like to stay. If you are driving with a companion, though, whose preferences are taken before your own, it is quite likely that you will arrive at an entirely different point which is more suitable to the companion's taste than to your own. A typical simple multi-path system is shown in Figure XI-1. At any intersection you can take any path. A route through the figure could resemble Figure XI-2. That path requires nine joint decisions on the part of subject and seer--a very low number. Tapes of first readings reveal an average of over seventy joint decisions. In second readings the average abruptly drops to about twenty and stays at the level from then on. This drop can be attributed to the empathy generated between subject and seer during the first sitting, which carries over to subsequent one.

It is possible for a good telepath to sit quietly with a subject and to establish rapport and make a prediction even without discussion. Such prediction is useful only when the capability of the seer is recognized and acknowledged by the subject; otherwise the words are disregarded and soon forgotten. The exception to this rule is crystal-gazing, or 'scrying'. Faith in the crystal is now so deeply ingrained that mere possession of a crystal is sufficient credential for many seekers.

Look briefly now at a typical multi-path reading using telepathic prediction and tarot cards. The tarot deck is high in symbolism, and any card can be slanted any way the seer feels inclined. Witches use one interpretation, Christians another, cabalists yet another. It is best, therefore, for the seer to know only the basic meanings and the paths so that as he uses his powers and the subject agrees or disagrees (either verbally or telepathically) interpretations can lead in the direction the seer needs to steer the subject. Celtic Witches use the Celtic method of tarot reading; it requires the initial selection of a 'significator' card which most closely resembles the subject. This involves a choice among at least three cards; thus the first decision is made and the seer begins to sense the direction in which the subject's thoughts are running. At least ten further cards are used. In each case at very least three interpretations are possible. It seems fantastic, but in a Celtic tarot reading there are a minimum of 265,729 paths. The reason for this large number of paths is shown in Figure XI-3. Each set of three paths divides into three or more, so after the second choice there are already twelve paths ($3 + 9$). The tarot is a good example of a multi-choice, multi-path system.

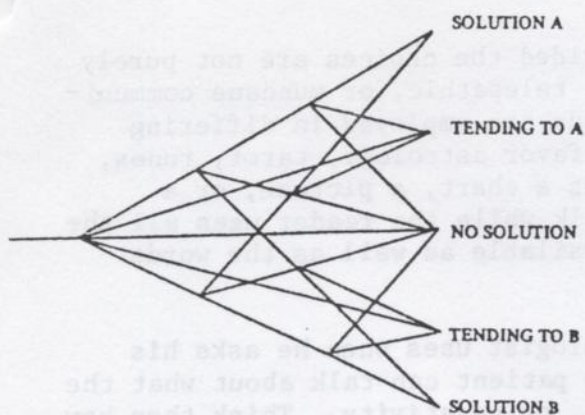


Figure XI-1

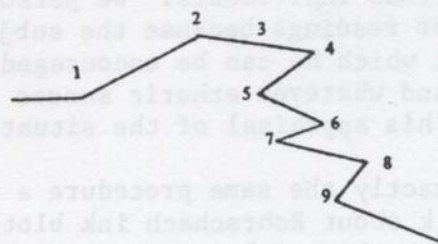


Figure XI-2

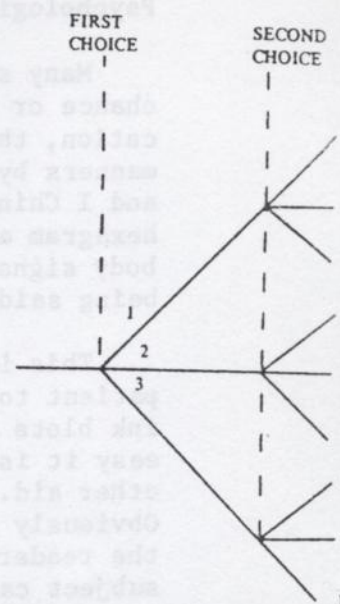
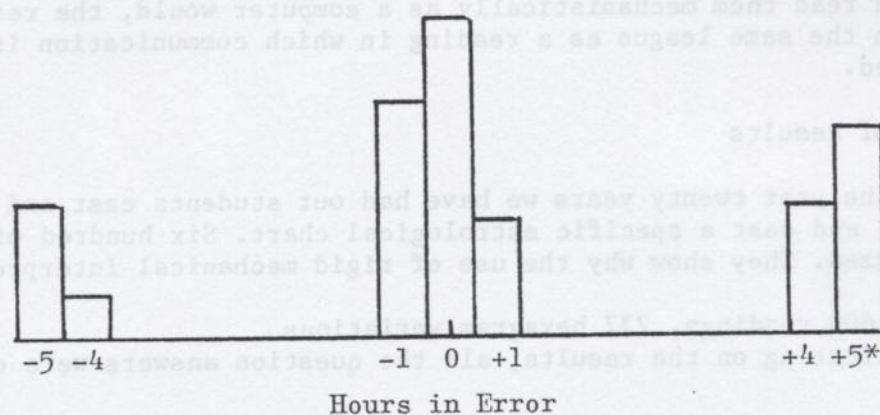


Figure XI-3



*The ± 4 and 5 hour errors are generated by trying to correct to Greenwich.

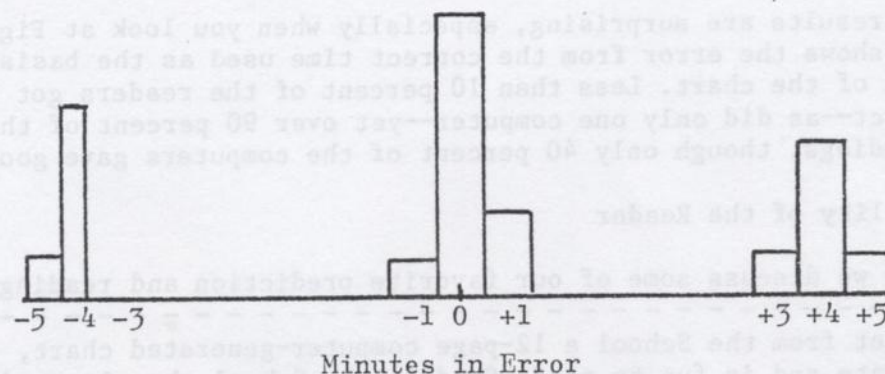


Figure XI-4

Psychological Basis for Choice of Method

Many similar multi-path systems exist. Provided the choices are not purely chance or mechanical but involve either spirit, telepathic, or mundane communication, they all work. Various predictive methods are employed in differing manners by various individuals. We personally favor astrology, tarot, runes, and I Ching for readings because the subject has a chart, a picture, or a hexagram about which he can be encouraged to talk while the reader uses all the body signals and whatever etheric senses are available as well as the words being said in his appraisal of the situation.

This is exactly the same procedure a psychologist uses when he asks his patient to talk about Rohrschach ink blots. The patient can talk about what the ink blots mean to him without any fear, hangups, or negativity. Think then how easy it is for the reader to ask the subject what he sees in the tarot card or other aid. The subject's innermost thoughts on the problem can flow out. Obviously giving 'readings' at a party totally defeats these aims. Not only is the reader picking up all sorts of sensations from the people around, but the subject cannot speak freely.

We believe that some psychokinetic effect influences the fall of the cards or coins, the choice and sequence of runes, and the casting of a hexagram. These devices do indeed give very specific indications of the probable future paths; but if you read them mechanistically as a computer would, the results will not be even in the same league as a reading in which communication is fully established.

Analysis of Results

Over the past twenty years we have had our students cast and interpret hexagrams, and cast a specific astrological chart. Six hundred of those readings were analyzed. They show why the use of rigid mechanical interpretations fails.

I Ching - 600 readings, 237 hexagram variations

In meditating on the results, all the question answers were essentially identical.

Astrology - 600 charts plus 5 computer analyses

550 readings gave identical results, even though the charts were wrong. 2 computers agreed; 3 computers were wildly different.

These results are surprising, especially when you look at Figure XI-4, where the graph shows the error from the correct time used as the basis for the generation of the chart. Less than 10 percent of the readers got the exact base time correct--as did only one computer--yet over 90 percent of the readers gave 'good' readings, though only 40 percent of the computers gave good readings.²

Responsibility of the Reader

Before we discuss some of our favorite prediction and reading methods, a few

² - - - - -
You can get from the School a 12-page computer-generated chart, one which is very accurate and is fun to read. Send to the School the place, date, hour, and minute of your birth, with \$14.50.

words need to be said about the ethics and responsibilities of readers. Far too many readers have huge egos and behave like dictators whose word is law. Even when these people have an excellent track record of prediction, still we believe they should realize that their words can shatter a carefully constructed life and psychic reality. A doctor friend of ours tells us almost weekly about new cases of people being committed to mental institutions because of advice which gave the subject no alternative but to throw over all his previous beliefs and start afresh. The subject is looking for help, and that's what the reader is supposed to provide--help, not more problems.

Even if he is living off money obtained from readings, the reader must be careful always to turn away subjects who would become totally dependent on him. This host-parasite relationship may stroke the reader's ego, but it altogether supplants the free will of the subject and removes all chance of personal development. The reader must gently guide the subject to face reality on his own two feet, always showing the encouraging light at the end of the tunnel of the subject's present problems, but at the same time severing the subject's dependence on 'magic.'

A final word of caution on reading health problems and the possibility of their alleviation: You the reader leave yourself open to all kinds of lawsuits if you give strong advice which does not include "Go see a physician" or, if you feel the doctor's diagnosis is incorrect, "Go get a second opinion."

When Someone Asks for a Reading

The first point that should be mentioned is this: It is quite all right to refuse the request. It is better not to give a reading than to give an erroneous or forced one. A second point is: You should give only complete-life readings. Try your best to avoid readings that give single answers to specific problems. These will inevitably bring the subject back time and again for every little problem to be solved. Such a behavior pattern is often called the Guru Game. If you play it with a subject, he feels entitled to say, "Things went sour, and it's all your fault."

There are three types of readings.

1. **Informal** - These readings 'off the top of your head' are often very accurate; but they can be dangerous because you often forget you have given them and do not follow up (see Page XI-7). Also in a party atmosphere other people may hear your prediction who should not--like the spouse who is going to be dumped! Please, please don't make a party game out of your gifts and your training.
2. **Formal** - We encourage you to take your readings very seriously, for you are affecting the lives of others. As a minimum, you should always enforce the rule of privacy with your subject, and also insist on no interruptions until the reading is complete. Don't be so formal that the subject is over-awed; though you must show how seriously you take the reading.
3. **Professional** - If and when you set yourself up to give readings of a paying basis, your subject has a right to expect good value for the money he has paid. A limit on the number of readings you give is therefore essential, even if this

means that the amount you charge for a reading has to be increased.

The Actual Reading³

A good competent reading on any subject, from the most minor to the most important, should include the following seven steps.

1. Establishment of Rapport - This must be done both on the mundane and on the etheric levels. Without this first step nothing can be accomplished. This is the point at which you should abort the reading if you cannot get your psychic linkup working.

2. Getting the Facts - This is often the most difficult part for a reader because he is 'It', the great Guru, after all; and sitting listening is not what gurus are noted for; quite the reverse. Nevertheless you must hold your tongue and not make judgmental comments such as "Why were you so dumb?" as the subject spills his guts and leaves a trail of soggy handkerchiefs. Sometimes he won't talk; he wants you to rely on your etheric senses or on help from your guides, like the belligerent fellow who goes to the doctor and says, "Okay, you're the doctor. You figure out what's wrong with me." Yes, the doctor can do it; yes, you the reader can do it; but it sure makes it tougher.

3. Finding the Real Problem - Now is the time to start using your 'cards'.⁴ Many subjects cover up their real objective under a whole lot of excuses and subsidiary problems. Indeed, they may not really know what the underlying problem is. Let the subject see it in the cards; then he will tell you the real objective he is after. Finding the winning number for the next race because he needs money right now is not nearly so important as the whys and wherefores of his life's objective and how winning a few dollars now will move him toward that goal. "When and whom will I marry?" is less important than the life plan associated with that marriage.

4. The Path to the Solution - Looking into the cards, it is now up to you to guide the subject to an acceptable solution, not only of today's topic, but also to a life-plan context for that solution. Sometimes hard facts must be faced: weaknesses in the subject's own personality, the overcoming of a 'love' relationship with someone who is less a lover than a bullying dominator; and many more. Your skill in guiding the subject along the path indicated by your cards is now going to be put to the test. Sometimes many paths will be available and you must help the subject choose the one that is the most sound for him to follow.

5. Agreement on the Path - If a certain path is clearly indicated by the reading, but the subject will not acknowledge that it is a feasible path and instead continuously says, "Yes, but--", you should stop the reading. There is no point in trying to guide one who has no belief in the system you are using or in you the reader, or who 'can't' do what is clearly necessary. Usually,

³ Check local statutes before you take money for a reading. If the statutes look like a problem, the other approach is to become a minister and counsel your parishioners. In that path, though, you cannot legally give readings to people who casually walk in; they must be bona fide members of your church.

⁴ We use 'cards' here to mean horoscope, tarot, runes, hexagram, palm, crystal ball, or whatever predictive method works best for you.

though, the subject will reluctantly agree with the soundness of the advice given. Then you can proceed, through the medium of the cards, to work out the best timing for the subject to take each step; though you cannot set up this schedule by yourself without the subject's agreement to each little milestone. As you get his agreement, you should write it down or tape-record it so that both of you have a record of the advice given and accepted.

6. Summary - The first reading with any subject is always the longest; but even this reading should not exceed ninety minutes. Try always to keep a reading focused toward some objective, whether defined by the subject, by you, or by the cards. Once an answer is obtained, stop the reading and summarize, remembering to put the final advice in the context, "Yes, it may be rough for a bit; but once you are through this initial period, think how great it will be."

This may sound as if the advice from the cards will always be negative--but people don't usually come for a reading when everything in their lives is bright and rosy.

7. Follow-up - Depending on the schedule of milestones you agreed with the subject, set up a follow-up reading. This is an immense help to the subject, because he knows you are going to find out how he is getting on along the path. In the follow-up session you should do a completely new reading; often this will make some changes in the objectives of the subject. Time has passed; situations have changed; new solutions may now be available. Or maybe the subject hasn't taken the first step on the agreed path. You should therefore not be too hide-bound in your advice. Let the cards plot out a new course if they will. If they only repeat the old advice but the subject can't or won't follow it, break the relationship.

Predictive Methods and Their Easy Use

It is our opinion that the more mechanical you get about the meaning of every little symbol, the less accurate will be your readings. This lecture is not intended as a course on any specific method of prediction; instead we want to discuss the ways in which members of the Celtic Wiccan tradition use the methods, and to give you a little background on why we think some of the better-known methods work. Do not restrict yourself to the methods we describe in this lecture. The School's course on Prediction has more details on each of the methods described herein and details on some additional methods. When you find a prediction method that works for you, stay with it even if it is not very popular or showy.

Astrology

In spite of its detractors, astrology has endured since its invention (or discovery) by the Chaldeans over two thousand years ago. Consciously or unconsciously, everyone senses the influence of the closer cosmic bodies; and the effect of the moon is demonstrated anew with every tide and every new case of 'lunacy.' If the moon has such a major effect, why shouldn't the planets too have at least some influence?

In recent years extensive work has been done on statistical analysis of cosmic effects, and gradually the most skeptical of scientists are being converted. Our closest neighbor, the moon, causes the well-known moon-madness

and the tides--but more amazing yet, its influence is detected by sea creatures in sealed environments where previously it had been thought that a metal box in a darkened laboratory would prevent their sensing its influence. It is now known that oysters open and close their valves in accordance with the moon's position, even when they are shielded by lead casing more than a foot thick; further, flying the oysters from the coast to various inland locations has proven that they can quickly readjust to the moon rise and set times of their new location. If this effect is noted with such an elemental organism, how much more it should be noted in humans, and even in a newborn baby?

The question is: Are we affected? Scientists respond with an emphatic "Yes!" What is more, medical reports regularly reinforce this answer. Typical and perhaps the most important among such findings are those of Dr. Peterson in Chicago; he found that the moon changed the acid/alkali content of the blood so that in the few days before full moon deaths caused by tuberculosis were more numerous than at any other time. Witches attempt to correct this problem with the use of a high-acid diet, as you already know; but we have learned that even with this precaution blood alkalinity still varies. Dr. Andrews of Tallahassee analyzed thousands of cases of excessive post-operative bleeding; he found that over 80 percent of such cases occurred in the second quarter and early in the third quarter of the moon; that is, near the time of full moon. The practical implication of all these findings is clear: To lower the chance of picking up a disease and the chance of accidents and of post-operative complications, you as a seer should always recommend travel, operations, hospital and doctor visits when the moon is dark. It simply is not sensible to run unnecessary risks, especially in the face of mounting scientific evidence.

What about the planets? What have scientists been able to prove? The first question they asked themselves was whether children were born at the rise or culmination of the same planets that were rising or culminating when their parents were born; in other words, did the hereditary characteristics of the parent's birth timing extend to that of the fetus? They showed that in cases of natural childbirth (not influenced by drugs or surgery) the fact of heredity similarity was proven and that there was only one chance in 500,000 that the observed variations were due to some cause other than the planet in question rising or culminating. These deviations were observed for Mars, Jupiter, Saturn, Venus, and of course for the moon. Only very low statistical probability could thus far be assigned to Mercury, and none at all to Uranus, Neptune, and Pluto.

In Table XI-1 you can see the remarkable correlation between modern scientific research and Chaldean astrological beliefs.

Planet	Career	Astrological Significance
Mars	Athletes and Military Men	Activity, belligerence
Jupiter	Military Men and Politicians	Dominance, joviality
Saturn	Scientists and Doctors	Self-discipline, control
Moon	Writers	Ruler of the mind
Venus	No Specific Career	Emotions

Table XI-1
Science Endorses Chaldean Astrology

Using Astrology

As a Witch you should learn the underlying methods that are used by astrologers to develop their charts. As you gain more experience, you can use the simpler dial-a-chart systems; but to use them without the underlying knowledge will surely lead you to erroneous conclusions. There is no reason, however, why you can't have fun as you go along. A simple party device is that shown in Figure XI-5, our Psycho-Mating Wheel. The wheel is based on ancient grimoires and on the fact that, in a time even before alphabets were invented, certain elements were correlated with astrological signs so that each person can be associated with a specific element. People of the same element are compatible, as are people of compatible-opposites; but people of incompatible-opposites will be unlikely to build a happy life together.

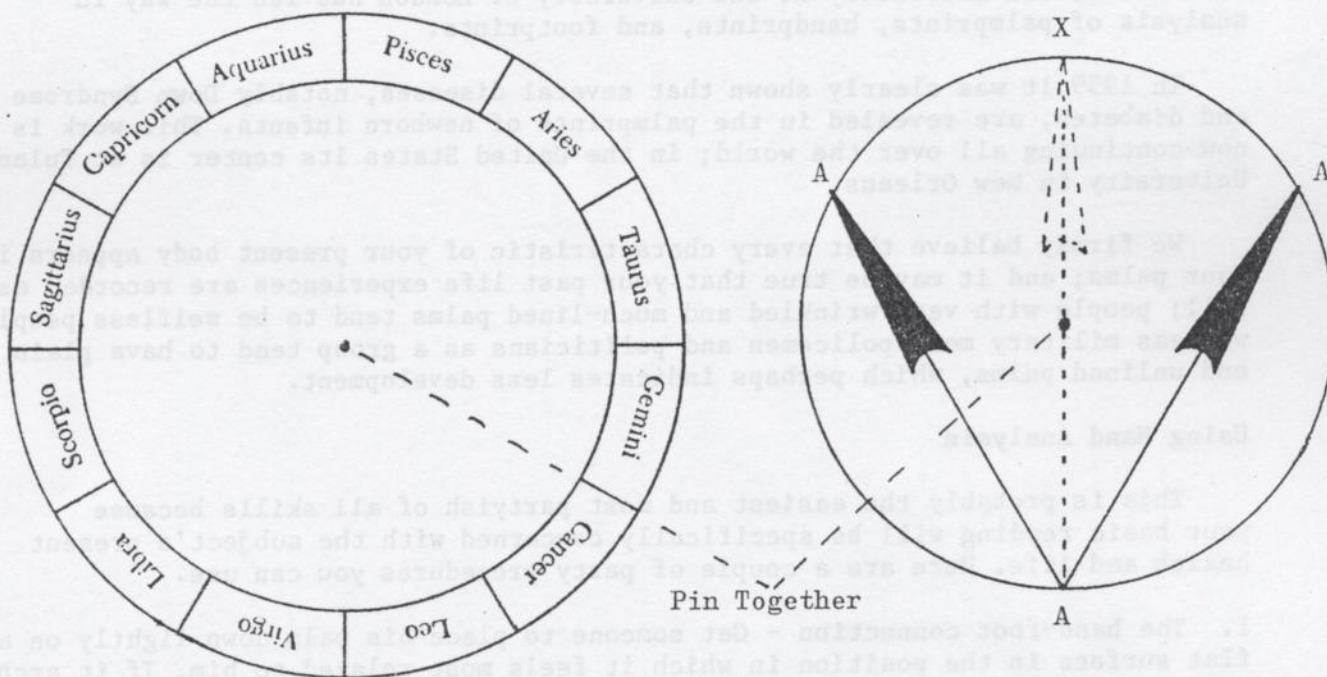


Figure XI-5
Psycho-Mating Wheel

Copy the two disks of Figure XI-5 onto lightweight cardboard and pin them together at the center so the small wheel can rotate on the larger. Place Point A directly over your birthdate area. You will see that the indicator gives you two birthdate areas of highest compatibility. Within these two areas you will find your psycho-mate. The indicator line with the X on it is the balance psycho-mate line; occasionally a psycho-mate will be found in this area. No matter how attracted you are to someone of another area on the wheel, you should be very wary of making a long-term commitment to anyone who is not in either Area A or Area X. Such mismatching is unlikely to succeed, for it ignores the basic psychic laws of the universe.

There is one other relationship that has been known for centuries to be successful; that is the relationship between the wheel area shown as Aries and that shown as Scorpio. In some ways it is an occult mystery, the reason why this pairing is so often successful. Put these two into a jar and shake them up together, and often sparks will fly; but the combination seems to have something unique about it that is as yet unexplained by known laws.

Hand Analysis

This ancient art, first written about in the western world by Aristotle in 350 BCE, has suddenly shown itself to be a powerful tool in medical diagnostic work. Prehistoric potters used their fingerprints as their signature; and in preliterate India fingerprints were used in signing legal documents. Only much later did Charles Darwin, Dr. Foulds, and Galton (the father of eugenics) analyze and classify prints in a study that persuaded first the police of Egypt and then Scotland Yard to use fingerprints to identify criminals. Since that time the Galton Laboratory at the University of London has led the way in analysis of palmprints, handprints, and footprints.

In 1959 it was clearly shown that several diseases, notably Down Syndrome and diabetes, are revealed in the palmprints of newborn infants. This work is now continuing all over the world; in the United States its center is at Tulane University in New Orleans.

We firmly believe that every characteristic of your present body appears in your palms; and it may be true that your past life experiences are recorded as well; people with very wrinkled and much-lined palms tend to be selfless people, whereas military men, policemen and politicians as a group tend to have plain and unlined palms, which perhaps indicates less development.

Using Hand Analysis

This is probably the easiest and most partyish of all skills because your basic reading will be specifically concerned with the subject's present health and life. Here are a couple of party procedures you can use.

1. The hand-foot connection - Get someone to place his palm down lightly on a flat surface in the position in which it feels most relaxed to him. If it arches high, the person has high arches and shoes may fit badly. If it is flat, the person has flat feet. If a finger turns under, he has hammer toes. If the little finger is spread away from the other three fingers, you can be sure that the little toe will too--and additionally the person has an independent nature (especially in regard to sexual matters).

2. Your life in your nails - Your nails grow slowly. Combine this with the fact that any illness or stress puts a ridge across the nail, and you can see immediately how to tell whether your subject has recently had an illness or been in a particularly stressful situation. Next, feel for ridges running down the fingernails rather than across them. These permanent lines are produced by very severe strains or broken bones. There is a crossover between the nails and the parts of the body they represent, so that nails on the left hand represent the right side of the body and vice versa. Further, the nails represent the parts of the body as shown in Table XI-2.

Table XI-2
Correlation of Fingernails with Body Parts

Nail	Damaged Body Area
Thumb	Head
First Finger	Arms and Shoulders
Second Finger	Back
Third Finger	Pelvis and Thighs
Fourth (little)	Lower Legs and Ankles

Natural Prediction

Remember two basic facts when you consider Craft methods of natural prediction:

1. All living things have some form of soul.
2. All living things are equipped with receivers, often more sensitive and less hampered by 'morality' and by 'scientific' predictions than those of humans, for finding out what will be their immediate future environment.

Knowledge about the predictive ability of potatoes and of snowdrops is being extended to other plants. It has been proven that if you train a tree to believe you will cut off a branch after shouting at it, eventually the shout alone will produce electrical impulses similar to nerve tremors in animals. People now play music and talk to seedlings because a tranquil environment has been proven to help the growth of young plants. On many farms in Japan, it is now forbidden to kill animals because the death emanation causes shocks in the young plants.

We have mentioned before that sunspot activity affects human accident rates; and it has now been found that trees, especially the hardwoods, also react to sunspots. Tree impulses register solar activity slightly ahead of our giant telescopes. We don't know what the tree senses, but we imagine that it can sense electromagnetic wave disturbances ahead of the actual solar eruption and cosmic rays. The natural Wicca seer gets to know a tree, watches its growth, and stands meditatively with hands on its trunk until the electrical impulses can be registered. A disturbance in the tree is a sure sign of sunspot activity, and the seer learns that journeys should be avoided for the next two days. Some seers can read the differences in metabolic rate and tell when a storm is due, but this takes practice.

The ability to foretell changes in weather is often present in humans. Who has not heard of the war veteran's complaint of his wounds aching before a storm? I have met several old sailors who, though confined to bed, could predict the following week's weather more accurately than could the local weather bureau. Weather affects human beings because storms, especially magnetic storms, give off low-frequency, low-energy waves. After studying the reaction sensitivity of some 53,000 subjects, two German scientists reported in 1960 that reaction times were slowed when subjects were exposed to these waves. Once more we see evidence of how important it is to avoid doing anything that requires manual dexterity, such as driving, during or after a storm.

The berries on the bushes, the groundhog and his shadow, the squirrel with his nut store, and many others are all instances of natural predictive methods that can be observed and used by anyone who will take the trouble. It is self-evident that a seer using nature must be close to nature; that is, must live in

a rural area, preferably under conditions which inflict the least change on the environment. When you cut down trees in a forest to make a clearing and then set up a smoky, smelly cabin, you have disturbed the environment to such an extent that it may not recover for years. If you further introduce foreign plants and make a garden, the environment will recover even more slowly. It is better to live close to a forest but to observe daily an uncontaminated and undisturbed portion of it. It seems that this requirement is becoming less and less possible to fulfill in the United States; but surprisingly in Europe there are still many undefiled areas.

Using Natural Prediction

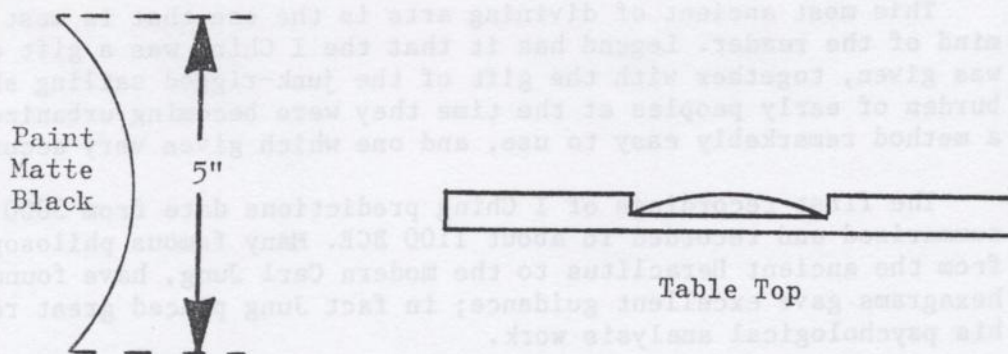
Natural prediction also includes such things as the forecasting of an infant's gender before birth. These two practical arts, weather forecasting and prediction of gender, have now been given a reluctant 'maybe' from scientists. Drs. Schuster of Iowa State University in late 1969 were able to report a 73 percent accuracy in predicting the gender of a child simply by talking with the parents. This test can be given before conception as well as after, because it depends entirely on the drives of the parents. Drs. Schuster report, "A man with a determined drive to succeed or a need to gain ego strength sires mainly females. A woman who is a social climber or makes a name for herself in a career will give birth to mostly boys." Decide the relative drives of the parents and you can predict the gender of their unborn child. Of course this presents a serious problem to the ambitious father who insists on a son; maybe if he relaxed and enjoyed life he would have a better chance of fulfilling his desire.

Scrying

We include scrying as a method mainly because so many of our students have reported that it brought comfort to their own lives and they were able then to help others through their ability.

The first requirement is the reader's trained mind that can accept telepathic or spirit signals associated with the subject. Then you need a common point on which the scryer and the subject can both concentrate. A crystal ball set on a matte black surface is the traditional autoscope. We have had great success with a black mirror made by taking a convex glass from a clock face, painting the inside of it with matte black paint, and setting it just below the surface of a table (preferably a round table) as shown in Figure XI-6. You can also try a bowl of ink or water to which black dye has been added. When not in use, the mirror should be covered with a light cloth. Dedication and purification ceremonies can be performed but are not considered essential.

When you look into an autoscope you may have to dim the room lights. Concentrating on the surface, you will see it turn hazy; then symbols or scenes will appear in the glass, first dimly through the haze and then becoming more clear. Now try to substitute real pictures for the symbols. You may find that if you close your eyes you can still see the pictures; but we recommend that you retain the autoscope for readings. Try out your autoscope with a knowledgeable companion. Dim the room lights, and both concentrate on a problem. If the impressions you receive are chaotic, check the phase of the moon. The signals are more easily controlled in the first and fourth quarters of the moon than in the second and third; that is, avoid full moon. Before you work with a subject, continue with friends until you have repeatable results.



(a)

(b)

Figure XI-6
Setting Up an Autoscope

The procedure is for the subject to state his problem and for the scryer to ask questions until he has a full grasp of the problem and of the personalities involved. Subject and scryer both gaze into the autoscope, and the scryer gives messages and symbols as they appear. By asking questions of the subject, he guides the subject to the most mutually comfortable conclusion. Most often the scryer knows the proper solution after the first mutual concentration on the autoscope, because a clear picture is immediately seen. Until confidence in the scryer has been established, or unless the answer is of a yes/no type, the scryer must guide, not drive, the subject to the right path. Keep the subject involved. This may be the first time he has thought definitively about his problem. Beware of embroidering on the facts, and be sure that the picture seen is really associated with this specific question.

The Tarot

As we discussed earlier, the tarot is an almost limitless multi-path system whose cards are so rich in symbolism that each can be interpreted in many different ways. It is best to obtain a good book on interpretation and learn the trends of feelings for the cards. Do not learn each card by rote; that defeats the purpose of the method. Start instead by remembering that in the minor suits, Swords are ill-omened;
Pentacles are business and prestige;
Cups are good health;
Wands are energy, enterprise, and sex.
Then learn why knaves and kings are some of the most unfortunate of the cards, and why the lower cards are more fortunate.

After a little conversation with a subject, you can establish the card which most resembles him; that card becomes the Significator. The selection is mutually made, and subject and reader should both concentrate on making it so

that each is comfortable with the choice. When a mutual selection is properly made, the card can immediately reveal to the reader an enormous amount of information about his subject.

I Ching

This most ancient of divining arts is the one that is most dependent on the mind of the reader. Legend has it that the I Ching was a gift of the gods that was given, together with the gift of the junk-rigged sailing ship, to ease the burden of early peoples at the time they were becoming urbanized. The I Ching is a method remarkably easy to use, and one which gives very accurate readings.

The first recordings of I Ching predictions date from 3000 BCE; they were summarized and recorded in about 1100 BCE. Many famous philosophers, ranging from the ancient Heraclitus to the modern Carl Jung, have found that the hexagrams gave excellent guidance; in fact Jung placed great reliance on them in his psychological analysis work.

Runes

Norse runes are swiftly growing in popularity. Twenty-five blocks of ceramic or wood, 'tiles', each with a rune inscribed on it, are kept in a small bag. The reader draws tiles from the bag one at a time and reads them in a consistent layout. The subject usually shakes the bag between each withdrawal. If you do not like the Norse runes, you can also use on the tiles any other runic script that feels comfortable to you. Many people who are uncomfortable with the more complex symbology of the tarot or the myths of astrology find comfort and useful guidance in this very powerful system. If the I Ching does not stir you because you are not Chinese, and the Kabala does not stir you because you are not Jewish, investigate the runes. They may be just what you have sought.

Summary

There are many prediction methods you can use. The method is far less important than that it be comfortable for you and your subjects, and that it allow you to use your developed mundane and etheric senses and to communicate when necessary with your guide or with the guide of your subject.

Millions have gained the ability you desire. Relax; don't force it; it will gradually come to you. When it does, you will gradually learn to interpret the impressions rapidly and accurately so as to receive more experiences and to avoid being balked by non-recognition of signals or by misinterpretation of those that you receive. In the Craft, this reception and interpretations is called Awareness. Awareness can be compared to walking in the dark. As you become accustomed to the dark, you begin to see vague outlines and, recognizing them, may avoid or accept them.

By now you may be wondering whether the development of awareness is worth all the trouble. Without awareness you are incomplete. It's as if you had been born blind. Never having seen, you cannot comprehend the beauty of color. But one day your vision begins to clear and over many months you gradually become able to see and to help others.

Full Moon—July 29, 2h. 46m. a.m.

E P H E M E R I S									
JULY, 1969									
15									
D	M	Lat.	Long.	Dec.	Lat.	Long.	Dec.	Node	Mutual Aspects
1	2	56	16	N	1	16	N	3	21N 22 24 54
3	2	55	16	N	1	16	N	3	21N 22 24 54
5	2	53	17	N	1	16	N	3	21N 22 24 54
7	2	51	17	N	1	16	N	3	21N 22 24 54
9	2	49	17	N	1	16	N	3	21N 22 24 54
11	2	46	18	N	1	16	N	3	21N 22 24 54
13	2	43	18	N	1	16	N	3	21N 22 24 54
15	2	39	19	N	1	16	N	3	21N 22 24 54
17	2	35	19	N	1	16	N	3	21N 22 24 54
19	2	30	19	N	1	16	N	3	21N 22 24 54
21	2	26	20	N	1	16	N	3	21N 22 24 54
23	2	21	20	N	1	16	N	3	21N 22 24 54
25	2	16	20	N	1	16	N	3	21N 22 24 54
27	2	10	21	N	1	16	N	3	21N 22 24 54
29	2	4	21	N	1	16	N	3	21N 22 24 54
31	1	58	21	N	1	16	N	3	21N 22 24 54

New Moon—July 14, 2h. 12m. p.m.

E P H E M E R I S									
JULY, 1969									
14									
D	M	Lat.	Long.	Dec.	Lat.	Long.	Dec.	Node	Mutual Aspects
1	1	45	17	S	1	45	17	S	1
3	1	45	17	S	1	45	17	S	1
5	1	45	17	S	1	45	17	S	1
7	1	45	17	S	1	45	17	S	1
9	1	45	17	S	1	45	17	S	1
11	1	45	17	S	1	45	17	S	1
13	1	45	17	S	1	45	17	S	1
15	1	45	17	S	1	45	17	S	1
17	1	45	17	S	1	45	17	S	1
19	1	45	17	S	1	45	17	S	1
21	1	45	17	S	1	45	17	S	1
23	1	45	17	S	1	45	17	S	1
25	1	45	17	S	1	45	17	S	1
27	1	45	17	S	1	45	17	S	1
29	1	45	17	S	1	45	17	S	1
31	1	45	17	S	1	45	17	S	1

E P H E M E R I S									
JULY, 1969									
15									
D	M	Lat.	Long.	Dec.	Lat.	Long.	Dec.	Node	Mutual Aspects
1	1	45	17	S	1	45	17	S	1
3	1	45	17	S	1	45	17	S	1
5	1	45	17	S	1	45	17	S	1
7	1	45	17	S	1	45	17	S	1
9	1	45	17	S	1	45	17	S	1
11	1	45	17	S	1	45	17	S	1
13	1	45	17	S	1	45	17	S	1
15	1	45	17	S	1	45	17	S	1
17	1	45	17	S	1	45	17	S	1
19	1	45	17	S	1	45	17	S	1
21	1	45	17	S	1	45	17	S	1
23	1	45	17	S	1	45	17	S	1
25	1	45	17	S	1	45	17	S	1
27	1	45	17	S	1	45	17	S	1
29	1	45	17	S	1	45	17	S	1
31	1	45	17	S	1	45	17	S	1

E P H E M E R I S									
JULY, 1969									
14									
D	M	Lat.	Long.	Dec.	Lat.	Long.	Dec.	Node	Mutual Aspects
1	1	45	17	S	1	45	17	S	1
3	1	45	17	S	1	45	17	S	1
5	1	45	17	S	1	45	17	S	1
7	1	45	17	S	1	45	17	S	1
9	1	45	17	S	1	45	17	S	1
11	1	45	17	S	1	45	17	S	1
13	1	45	17	S	1	45	17	S	1
15	1	45	17	S	1	45	17	S	1
17	1	45	17	S	1	45	17	S	1
19	1	45	17	S	1	45	17	S	1
21	1	45	17	S	1	45	17	S	1
23	1	45	17	S	1	45	17	S	1
25	1	45	17	S	1	45	17	S	1
27	1	45	17	S	1	45	17	S	1
29	1	45	17	S	1	45	17	S	1
31	1	45	17	S	1	45	17	S	1

LAST QUARTER—July 6, 1h. 18m. p.m.

FIRST QUARTER—July 22, 0h. 10m. p.m.

Ritual: Acceptance of the Future⁵
(Moon Meditation)

XI - 18

This is a meditation done in the final moments of Circle at full moon. It is called a 'guided meditation'. Place yourself in meditation so that the moon shines on your face. Follow the path described in these words:

Come with me. We will follow the path of the light from the moon. As we rise along the moonbeam, look back and remember what has happened in the Circle. Remember the excitement, the dancing, the music, the scents of the Circle, and the release that happened during the interlude. See yourself sitting content, meditating. See the others in the Circle meditating with you: a strong protected group. As you go further away, you can still see their auras and their power as a pinpoint of light in a dark world.

The moon is large and bright behind us. Still looking back at the bright spot that is the Circle, we bump gently into the moon. We reach behind and hold the disk of the moon. We return down the moonbeam to the Circle. We realize we are carrying on our back a disk of full-moon light. Carrying the disk, we stand before our bodies in the Circle. Now we move forward in time. The disk of light that we carry illuminates a tunnel through time.

We hear faint music calling us. We travel to our home. We let the light that we carry transform the home into what it will become so we can see what it will be like in the coming months. It may not be what we wish to see; but we remind ourselves that the future is variable and can be changed. So if we do not like what we see in the light of the moon that we have drawn with us, we can change the future for ourselves. Perhaps we simply make the home more comfortable or more serene. Wherever we put the light we have drawn with us, there the future for us is illuminated.

We travel back to our Circle, still carrying the light with us. Now we know the future has been changed. We know what it holds. We turn and face the moon and send her light back. To her we say,

Thank you, beautiful Goddess of the Night,

For all You have shown us here.

I will keep some of Your light, beautiful Goddess,

That it may illuminate my path

And make my future serene and secure.

As you say these words, imagine the moon's light traveling back from you to the moon. Remember to keep enough to surround yourself with. The closing prayer of the Circle meditation will then become even more meaningful:

I am surrounded by the pure white light of the Moon.

Nothing but good shall come to me;

Nothing but good shall go from me.

I give thanks.

So let it be.

⁵These words, spoken by Yvonne, are available on audio cassette from the School for \$5.95.

Answer the questionnaire (on another sheet of paper if you want to keep this page for your records). Mail it to School of Wicca, PO Box 1502, New Bern NC 28563. If you plan to be initiated, complete Sections I and II.

Section I. Circle the letter to indicate the answer that best expresses your opinion.

1. Snowdrops

- a. can predict future weather.
- b. bring good luck.
- c. are never frostbitten.
- d. have no ability to predict.

4. The precise hexagram or astro-

- logical chart is less important than
- a. the time the reading is done.
- b. the reader's sensitivity.
- c. the subject's sensitivity.
- d. the amount paid for the reading.

2. The moon

- a. has no effect on human behavior.
- b. has a slight effect on human behavior.
- c. works only with sunspots.
- d. greatly influences human behavior.

5. Follow-up readings

- a. can change the outcome of the first reading.
- b. reinforce the subject's will-power.
- c. re-examine the old reading without doing any new work.
- d. help the reader's ego and confidence.

3. Multi-path methods

- a. are only for scientists.
- b. underlie all good predictions.
- c. get the subject talking.
- d. help with your map-reading.

6. Astrology has

- a. little real use but is fun.
- b. vast profit potential.
- c. one of the oldest and best records of use.
- d. a scientific basis.

Section II. Read ASTROLOGY by Davison or any good astrology text. Cast a natal horoscope for a male child born at 11:56 a.m. EST on July 8 1969 in New York City. Answer these questions.

- A. What career gives most promise of success?
- B. Will the subject be wealthy or poor?

Notes

- 1. The tables you need for this work are on Pages XI-16 and XI-17.
- 2. Ignore the difference between sidereal time and ephemeris time.

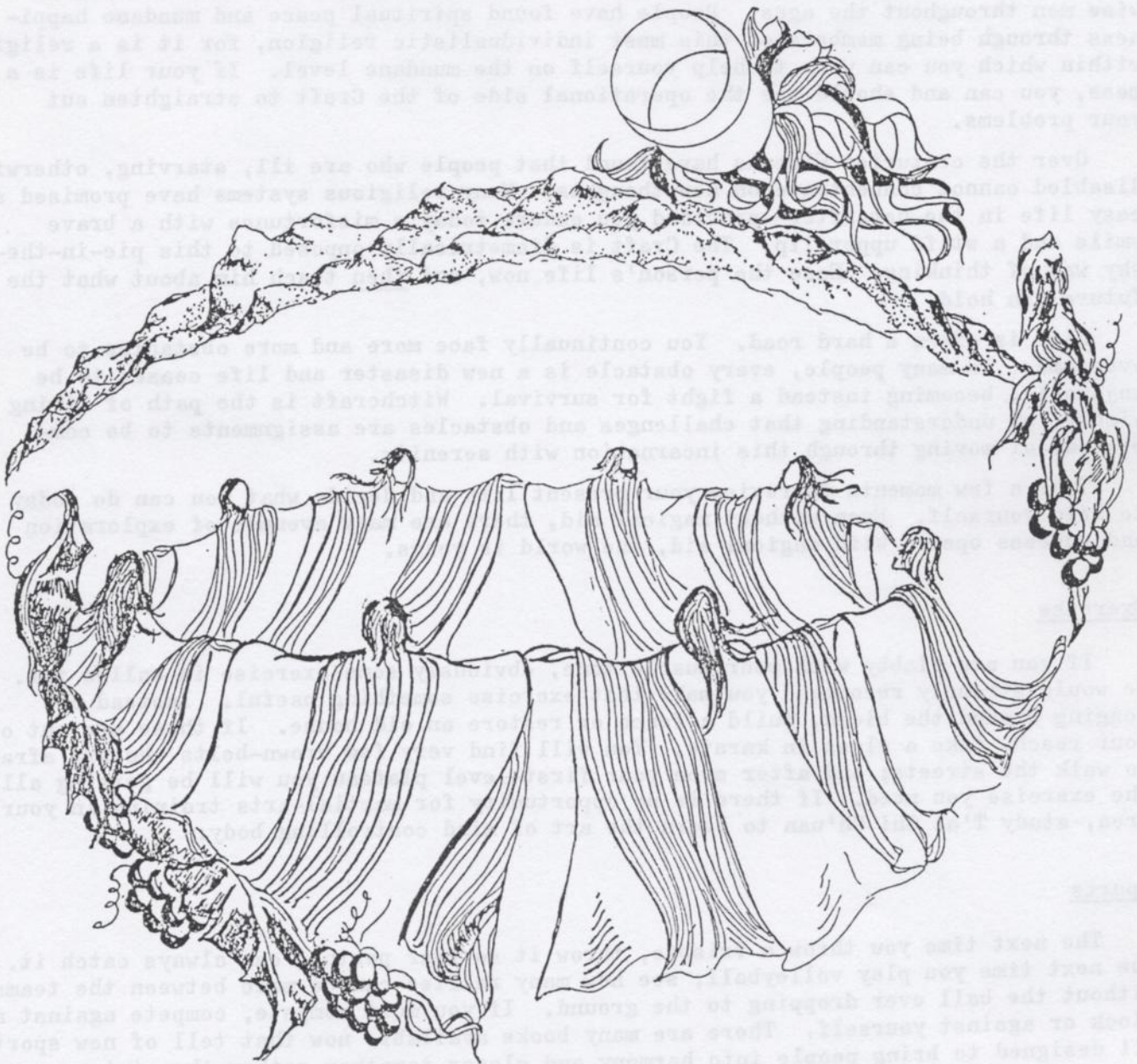
* * *

Lecture XII (the last one!) will give you some ideas on where to go from here and how to proceed to study further with the School or on your own. Optional reading for Lecture XII (not offered for loan by the School) is

- a. THE PROPHET by Kahlil Gibran, or
- b. any book written by Mohandas Gandhi.

School of Wicca

Harmony



Lecture XII

HARMONY

Where To Now?

The Craft has existed since the time no man can remember. It is the religion of wise men throughout the ages. People have found spiritual peace and mundane happiness through being members of this most individualistic religion, for it is a religion within which you can work to help yourself on the mundane level. If your life is a mess, you can and should use the operational side of the Craft to straighten out your problems.

Over the centuries Wiccans have found that people who are ill, starving, otherwise disabled cannot concentrate on new thoughts. Many religious systems have promised an easy life in the hereafter--provided you endure today's misfortunes with a brave smile and a stiff upper lip. The Craft is diametrically opposed to this pie-in-the-sky way of thinking. Ease the person's life now, and then teach him about what the future can hold.

Life is often a hard road. You continually face more and more obstacles to be overcome. To many people, every obstacle is a new disaster and life ceases to be enjoyable, becoming instead a fight for survival. Witchcraft is the path of living wisely, of understanding that challenges and obstacles are assignments to be completed, of moving through this incarnation with serenity.

Take a few moments to review your present life and decide what you can do today to help yourself. Even without magical aid, there are many avenues of exploration and success open. With magical aid, the world is yours.

Exercise

If you are flabby with poor muscle tone, obviously some exercise is called for. We would strongly recommend you make that exercise something useful. Instead of jogging around the block, build a fence or restore an old house. If these are out of your reach, take a class in karate. You will find very few brown-belts who are afraid to walk the streets; and after even your first-level plateau you will be getting all the exercise you need. If there is no opportunity for martial-arts training in your area, study T'ai Chi Ch'uan to learn the art of mind controlling body.

Sports

The next time you throw a frisbee, throw it so your partner can always catch it. The next time you play volleyball, see how many rallies can be made between the teams without the ball ever dropping to the ground. If you must compete, compete against a clock or against yourself. There are many books available now that tell of new sports, all designed to bring people into harmony and closer together rather than into competition and further apart.

Food

We personally believe that meat proteins are necessary for perfect health; whereas junk foods are not. If there is a food co-op in your town, join it. If there is not, form one. You will be doing an excellent service in your neighborhood. Growing

our own food is not cheap, but it does provide exercise and attunement with natural rhythms.

Health

First emulate ancient man in the foods you eat. Stay with simple basic foods; then do more and more of your own doctoring. The more you know about your own body and its functions, the less likely are you to be conned into some unnecessary operation or medical procedure.

This is an area where you should strive for more independence from the establishment. At a healing seminar in Hawaii, we asked an unforgivable question: "Have you taken a first-aid course?"

Have you?

Psychic healing, the healing of the mind as well as the body, gives dramatic improvements in the lives of most people; so do not shun the procedures we have given you. They work.

Body and Mind

In 'new-age' terminology the getting of mind and body in tune with each other is called 'bodywork.' Once again, we come to a quiet time for yourself every day: meditation, if you like; a time to allow the mind to tell you what it wants and a time to get guidance in your life.

Meditation will relieve your stresses; with their relief you will be healthier and more self-confident. You will find that you have less urge to keep up with the Joneses or own the latest status-symbol junk; yet you will be secure because you are conscious of your own inner strength and power.

Life Style

Independence is the key here. Can you survive if the civilization around you gradually gets crazier and crazier and collapses into its own morass? The first step to independence is working for yourself. You really don't have to work for someone else. There are thousands of jobs that will pay you well, that cost little to get into, and that are most rewarding. They range from hanging wallpaper through gardening, to window-washing and personalized car-washing. Many of these jobs can be started on a part-time basis. Then you can see whether you're going to make it before you put your full weight down. From this independence, hopefully you can transfer gradually to the more secure independence of the homesteader. Whatever you do, unless you have tens of thousands of dollars available, don't suddenly jump into farming. Despite what the magazines tell you, it's neither easy nor cheap, and rewards come slowly.

Self-Sufficiency

Become self-reliant and -sufficient as much as you can--especially you ladies. We see signs of a backlash against your independence. While there is still time, become independent. One tip: In any marriage contract you sign, you should own the real estate. Not joint property, not even necessarily in your married name. This is the ancient way; and the longer you think about it, the more sense it makes.

Networking

Witchcraft is an individual religion. You communicate with your own Guides, and you control your own destiny. We have often run seminars at which several hundred Witches got together. They don't think or behave like a homogeneous mass. Pretty soon they break up into small groups, each with its own special interest. These Special Interest Groups (SIGs) have a common binding interest. One such SIG is Survival Community No. 1 in North Carolina. We anticipate several small communities being opened around the nation, each topping out at less than fifty people, and each having its own special interest.

If you find a large group of people all professing allegiance to one 'Witch leader', 'king', 'queen', or 'lord', be sure this is a group you want to avoid if you are to retain your independence of thought and body.

Thoughts on Existing Major Religions

In America the separation of the church and the State is given preeminence. In Muslim countries like Iran, the church runs the state. We believe that both of these concepts are in error. Religion and spiritual development must be a personal thing, but it must be something that is so interwoven with your life as to be inseparable from your daily round. Wicca is a religion for individuals. It puts you in direct contact with your spiritual guides so that you only occasionally need priests or ministers. If a church is big enough to be separated from the state, it is by definition corrupt. When the church is the state, it too is corrupt. That corruption, whether it be in small things or large, is the inevitable result of men interpreting spiritual 'laws' and directing other people's lives by those interpretations. It cannot be avoided; give one man power over another, and he will use it to his own advantage.

The Bible and the Koran have been used to control millions of people. Through that control, churchmen have amassed fortunes, and in that accumulation have had little regard for the millions (if not billions) of people they have killed along the way.

Every ancient religion exhorts man to love his neighbor. (See Table XII-1). Yet irony of ironies, religious leaders have caused more incredible atrocities than any other single group of people. Even Hitler with his attempt at genocide of the Jews was a piker when compared with early popes, Muslim sheiks, or with conquistadores in their zeal to inflict the 'true path' on unbelievers.

We believe that in the time no man can remember, all religions had common roots, but that through the ages these universal ideas have been twisted to the will of the ruling class in each country, losing the original intent in the process. Further, we believe that at regular intervals a reinoculation of the old truths was put into each religion by avatars like the Buddha, Jesus, and Mohammed, and that today mankind is long overdue for a renewal of religious ideas and values. Because religion is the mainspring of our future wellbeing, such a renewal would help mankind progress rather than simply chewing over the outworn old scriptures.

If you need spiritual help, by all means get it; but plan eventually to make your own way. You the individual must live your own life, not constantly be exhorted to "follow this path or that" and "avoid this sin and that." You have a mind; you have a certain ethical standard--facts that are often overlooked by ministers who would

Table XII-1

RELIGION	PRECEPT	ATROCITY
Christianity	Thou shalt love thy neighbor as thyself. (Numbers 19:18)	The Inquisition The Crusades Northern Ireland
Islam	God loveth not the speaking ill of anyone in public. (Chapter 4, The Koran)	Ayatollah Khomeini's ruthless condemnations (and murder) of innocent Iranians
Hinduism	Evil they may be, Worst of the Wicked, Yet if we kill them Our sin is greater. (Bhagavad-Gita)	Generations of slaughtering muslims in India
Shintoism	Natural harmony	Ruthless Japanese invasions of Korea, Manchuria Unprovoked Japanese attack on Pearl Harbor
Taoism	To produce things and to rear them, To produce, but not to take possession of them, To act, but not to rely on one's own ability, To lead them, but not to master them - This is called profound and secret virtue. (The way of Lao Tzu, 10)	Construction of the Great Wall of China which, it is said, claimed the life of one slave for each stone in it.
Buddhism	Right views Right intention Right speech Right action Right livelihood Right effort Right concentration Right ecstasy (Noble Eightfold Way)	Centuries of religious "Holy" wars throughout Asia

"Love Thy Neighbor"

Table XII-2

- | | |
|--|--|
| <p>(1) GOD is:
 A - Jesus of Nazareth
 B - all powerful
 C - the overseeing duality
 D - beyond our comprehension</p> | <p>(9) Reincarnation is:
 A - a myth
 B - to punish wrongdoers
 C - destructive to the spirit
 D - progressive learning</p> |
| <p>(2) Sex is:
 A - shameful
 B - a woman's duty
 C - to be restricted
 D - natural and healthful</p> | <p>(10) Children should be:
 A - as plentiful as possible
 B - mostly boys
 C - the male's prerogative
 D - created intentionally</p> |
| <p>(3) Sin, as defined by the Bible:
 A - is punishable in hell
 B - can be forgiven by Jesus
 C - slows spiritual growth
 D - is okay if there is no harm</p> | <p>(11) Most superstitions:
 A - are harmless but evil
 B - are necessary
 C - ward off demons
 D - are psychologically good</p> |
| <p>(4) You reach heaven:
 A - by being good
 B - after you're forgiven
 C - after several incarnations
 D - everytime you die</p> | <p>(12) Marriage is:
 A - a permanent arrangement
 B - not naturally monogamous
 C - best between virgins
 D - best after living together</p> |
| <p>(5) Women are:
 A - obviously inferior beings
 B - created to serve men
 C - often too emotional
 D - equal, if different</p> | <p>(13) Formally structured churches:
 A - should not be taxed
 B - are best suited to govern
 C - necessary for common good
 D - stifle individuality</p> |
| <p>(6) Virginity is:
 A - retained until marriage
 B - God's mandate for youth
 C - irrelevant today
 D - an individual's choice</p> | <p>(14) Healing is:
 A - for M.D.'s only
 B - a matter of choice
 C - exorcism of evil spirits
 D - best by psyche and doctor</p> |
| <p>(7) The Earth is to be:
 A - exploited by people
 B - cared for if convenient
 C - respected
 D - accepted as a sacred trust</p> | <p>(15) Telepathy, divination, etc:
 A - are the devil's devices
 B - are not easily accepted
 C - show spiritual growth
 D - are natural and rational</p> |
| <p>(8) Abortion is:
 A - never permissible
 B - occasionally permitted
 C - acceptable
 D - the choice of woman</p> | <p>(16) Human beings are:
 A - mostly sinners
 B - masters of Earth
 C - the highest life form
 D - incarnated souls</p> |

Evaluating Your Own Religious Tendencies

Circle the answers which most clearly expresses your views.
 (Explanation and evaluation on page 15)

have you believe that you are evil, sinful, and spiritually crippled. You really can do without these guilt-mongers.

Pick a religious system. If you like parts of it, incorporate them into your belief system and your life-style. If you don't like sections, reject them--without blame or fear of a hell of one sort or another. As a wise man follows a given literary or theater critic so that he learns the critic's tastes and prejudices and can allow for that bias, so if you need them you can find your own guides, learn their prejudices, and weigh their words. Don't take their teachings for a gospel to live by until you can truly believe in them. Don't blame those guides, either, if they fall short of your ideals; for they too are human.

The questionnaire in Table XII-2 will help you decide which religion you presently incline toward.

Your Own Religion

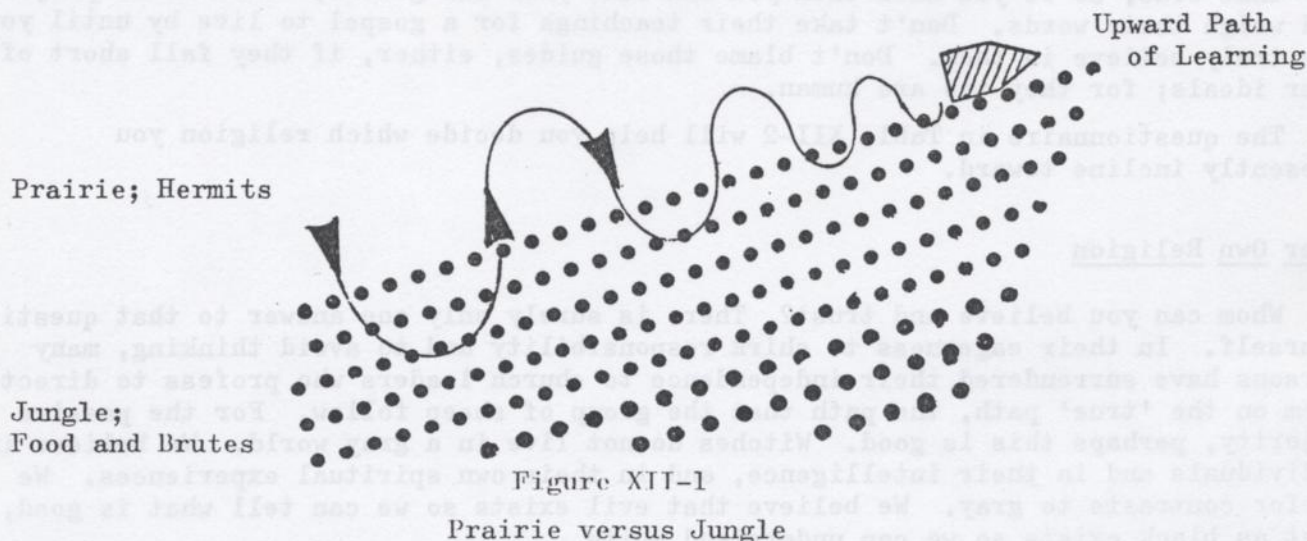
Whom can you believe and trust? There is surely only one answer to that question: Yourself. In their eagerness to shirk responsibility and to avoid thinking, many persons have surrendered their independence to church leaders who profess to direct them on the 'true' path, the path that the group of sheep follow. For the passive majority, perhaps this is good. Witches do not live in a gray world. We believe in individuals and in their intelligence, and in their own spiritual experiences. We prefer contrasts to gray. We believe that evil exists so we can tell what is good, just as black exists so we can understand white.

We believe that inherent in the Wiccan religion are the experimental methods necessary for you to find your own spiritual path. Many of us believe that the Old Way will prove to be the best; however, most people in the Craft agree that experimentation with many approaches is necessary. The idea is not just to swallow a religion-pill handed to you by an authority figure⁽¹⁾, but rather to try, to test, to probe, to investigate. We cannot emphasize too strongly that you should encourage in yourself that skepticism which you may have been told is wrong. Only with such an attitude will you come to truths you can really believe in. Search and test until you find out which beliefs are acceptable to you; and with spirit guidance, progress. Be experimental. Through thoughtful elimination of errors and through finding new/old better ways, you can do your part toward upgrading the entire system.

How are you to be guided? Instead of an authoritarian set of absolutes, the Craft offers a pathway. True, it is a more challenging path than the straight and narrow path of the Christians. More is expected of you. It is as if a limitless prairie stretched to the edge of a teeming jungle and there were no way of knowing which direction led to survival. You feel a compulsion to go forward simply because you sense somehow that motion is better than stillness. But you have to feel your way. The prairie appears barren and the jungle dangerous--though full of food and pleasure. You venture into the jungle for food and out onto the plain for safety. At first, as in Figure XII-1, you try excursions deep into each. Eventually you learn how to walk safely along the edge of the jungle.

Some individuals find that by becoming brutish they can live successfully within the jungle; some find that by being hermits they can live on the prairie. Some sit at the dividing line and moan. None of these three groups progress. Some action is

(1) Occasionally you will find large groups obeying the every whim of so-called 'Wiccan' authority figures. Avoid such groups, for they too are led by egomaniacs.



required. It is not enough to vegetate in one spot. You cannot sit and whine, nor can you yell at God and demand that "he" save you. You must of yourself, and with the help of selected trustworthy companions and guides, experimentally and intelligently go forward. This path is not for followers; it is only for the leaders, the wise ones, the Wicca. We call it the path of harmony. Some say it is a path already defined by those long-forgotten Craft philosophers, that you can find it if you will but seek and trust the clues they have left to you.

The Pentagrammic Religion

The Wiccan religion dates from a time before recorded history. It is based on five keystones which have stood the test of thousands of years of existence. These five keystones are remembered as the tips of a Pentagram (Figure XII-2).

1. Harmony

Start from the understanding that as a human being you are not the highest possible being; that other beings below you on the ladder need both spiritual guidance and earthplane teaching. Don't try to label everyone 'good' or 'evil'; instead, think of them as more-developed or less-developed. Then deal with people at their level of understanding in their reality set. Remember that there are more-developed beings who will guide you. When you receive guidance, don't ignore it; decide rationally whether you will take it. Whichever way the coin falls, keep the relationship with your guides harmonious.

Whatever your bag is, do it! If you are born to be a mother, a gardener, a bookworm, an army general, it's your path, so follow it. You don't have to 'better'

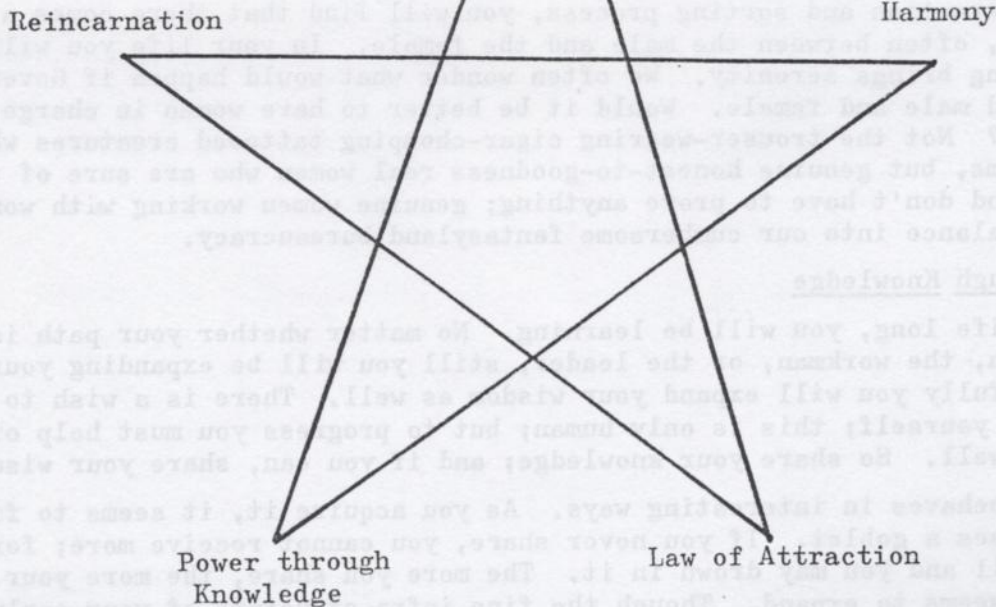


Figure XII-2

The Pentagrammic Religion

yourself, become liberated, or whatever, just because that is the current fad among the sheep around you.

In the same vein: If you feel strongly that you should change your path, do that too. You will be far happier for it, as thousands of businessmen turned writers, gardeners, and painters will affirm.

Lastly, get into synchronization with the natural rhythms of the universe; most importantly, with the phases of the moon and your own biological rhythms.

2. The Law of Attraction

When you form your group or circle, you will attract to yourself two types of people: those who are like you, and those who are your opposite. You will sort out those who are on a level of development similar to your own, and from them you will form an inner circle. If you are (for instance) on a relatively high plane, make sure that you teach the opposites and make friends of those who are like yourself. Try diligently not to confuse these two groups, which may be described in a pair of catch-phrases:

'Birds of a feather flock together.'

'Opposites attract.'

You can probably cite numerous examples of both types from among your immediate circle of acquaintances. "They're almost twins," or, "I don't know what he sees in her; she's dumb." This latter type is the old Pygmalion story. She may be dumb, or she may just be playing up to his ego; she plays Jane, he plays Tarzan--and both are content with the bargain. In fact they may be learning another life-style by living together, each finding in the other some experience they need if they are

to progress.

When you start serious occult work, you will attract spirits--discarnates--in the same way you attract people dwelling on the earthplane. When you are working, therefore, you must be able to sort out the two types; otherwise you may occasionally get some very unexpected or negative results.

In this attraction and sorting process, you will find that there comes a balancing of opposites, often between the male and the female. In your life you will find this balancing brings serenity. We often wonder what would happen if Government were balanced male and female. Would it be better to have women in charge for half of each year? Not the trouser-wearing cigar-chomping tattooed creatures who compete on men's terms, but genuine honest-to-goodness real women who are sure of their femaleness and don't have to prove anything; genuine women working with women to bring some balance into our cumbersome fantasyland bureaucracy.

3. Power through Knowledge

All your life long, you will be learning. No matter whether your path is that of the craftsman, the workman, or the leader, still you will be expanding your knowledge. Hopefully you will expand your wisdom as well. There is a wish to clutch knowledge to yourself; this is only human; but to progress you must help others progress as well. So share your knowledge; and if you can, share your wisdom too.

Knowledge behaves in interesting ways. As you acquire it, it seems to fill you up as wine does a goblet. If you never share, you cannot receive more; for your goblet is full and you may drown in it. The more you share, the more your goblet (your mind) seems to expand. Though the fine infra-structure of your early knowledge may fade, its conclusions are still remembered. Teaching and sharing make your knowledge more clear to you; you learn it thoroughly. Knowledge alone is not enough, but it is a start. There is no such thing as 'enough' knowledge. Get as much as you can; then pass it on.

Knowledge is not Wisdom; but the sharing of Knowledge gives understanding, which produces Wisdom.

If there is one evil in the world, it is the suppression of knowledge and the claim to have 'all' knowledge. If a teacher is incapable of saying, "I don't know," in our book he is dangerous. Especially is this true of teachers of the Mysteries. As G. K. Chesterton said,

Real mystics don't hide mysteries, they reveal them. They set a thing up in broad daylight, and when you've seen it it's still a mystery. But (others) hide a thing in darkness and secrecy, and when you find it, it's a platitude.

Through knowledge and wisdom you gain power: not the power of the dollar, nor yet power over others, but power over yourself.

When you are young you gather knowledge. You go to college, perhaps, and use it as a supermarket in which you can buy knowledge. It is only in later life that you convert that knowledge into wisdom. The knowledge that you buy at the supermarket of learning is not knowledge of yourself or knowledge of your place in the invisible hierarchy of life. We Frosts are often upbraided by neophytes who tell us that with the force we should help all those around us; that we should make the world 'a better place.' But the true Witch realizes that learning, which we define as the conversion of knowledge into wisdom, comes only with knowledge of your own ability to overcome difficulties. For eons of time man has developed and has overcome the problems set in this world, and his spirit has learned and grown. If

we were to use our magical skills to wipe away all the obstacles along your path of life, your spirit would learn nothing by inhabiting a body and might just as well pass on. It is not up to us or to you to correct magically all the evils in the world. It is not up to you to uncomplicate the life which mankind has made so complex through his technological advances. For the more complex the problem your mundane body overcomes, the more learning the spirit acquires thereby, and the more knowledge of yourself and thus true wisdom you will gain.

4. Reincarnation

Do you fear death? Or do you fear only pain? To gain serenity, you must come to terms with the Grim Reaper. Earlier we gave you the practical results of applying the boarding-school hypothesis to your life. Without this or a similar construct, life becomes almost meaningless; or you become the pawn of the fellow who's trying to sell you his package of spiritual platitudes. The more people who can believe in the boarding-school approach and can be weaned away from belief in hell and the karmic threat system, the sooner (for example) will India be able to feed its people and the sooner will psychiatrists be out of business. This philosophy of reincarnation leads ultimately to the idea of growth and spiritual progress and an ultimate Godhead of Divine Fire.

5. "An It Harm None"

At the very pinnacle of our Pentagram is this saying, the Wiccan Rede. "An it harm none, do what you will." If you are doing your thing in the privacy of your own home, not interfering with anyone else's freedom (mundane or psychic), who has the right to say you nay? When you go out with the positive intent of helping some other living being, how can that be against the law, either the written law or the unwritten? Remember that others have the same rights you do; so, yes, show them your path, but in general, leave the sheep alone. They seem mostly content to follow what Madison Avenue tells them. Oh, granted; there are a few outbursts when John Doe's grocery prices go up or something intrudes on his ball-game-and-beer life. The question really is, How much can you interfere with (say) the President's decision-making process? We personally say (perhaps in sarcasm): Go right ahead; it couldn't be much worse than it already is. But when you do interfere, you are infringing on another's privacy and invading another's private psychic space. So be very careful in your decision, asking always, What right do I have to do this?

The Religion of Witchcraft

These five points constitute the basis of a religion you can live by. They can be found in fragmented versions in the tenets of the more orthodox religions of the world. Most religions recognize the abstract Divine Fire transcendent Jesus-type of Ultimate Spiritual Something; all religions without exception preach harmonious relations with others; and in fact reincarnation is a basic tenet of the majority of religions; Christianity is the only religion that forswears knowledge and burns books. Thus in a majority vote, four of the five tenets we outlined would appear in a world religion chosen democratically. But what about the fifth? "An it harm none"? Only Confucianism, Tao, and the pre-Christian Wiccan religions of Europe recognize that one as a basic truth. The others are proselytizers--too often by the sword.

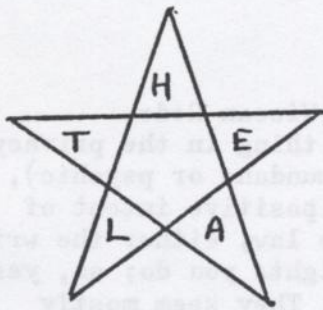
To believe that you must either dominate or be dominated by someone else is a totally false view of the world. Instead, it is sufficient just to emulate a tree: to exist, to help others, and to spread the cosmic light so that others as well may flower. Many people believe that the Arabs or the Rosicrucians or the anti-

vivisectionists or the DAR or some other group control the world; but the world is not controlled by any dominant group so visible as to have acquired a name. For all such visible groups have their own power struggles and corruption within them; eventually all will fail.

Like all the older great religions which preceded the salvation cults, the Craft is divided into two overlapping parts and into three levels of initiation.

The Mundane

This part concerns itself with the welfare of living creatures. It uses raised power to help those in trouble. It incorporates such arts as healing, gardening, and husbandry. Symbolic of this aspect of Craft work is the Pythagorean Pentagram.



The Mystical

This part is often called the Search for the Holy Grail. Work is toward the increase of your personal awareness. We teach you how to start on your own mystical quest, but we cannot teach you what the Grail is. You must experience it for yourself. Symbolic of this aspect of Craft work is the Seven-Tiered Maze.



The two halves of Craft work often overlap. They come together in the triple Circle on the night of every full moon, when we gather to hold our services.

West
The Arts and
Fates

North
Wisdom

East
The
Doorway



South
The Toiling
Worker

The combination of progression across the Circles with travel around them is symbolic of the Spiral of Life and the three levels of initiation.

The Flowering Tree of Your Understanding

Sacred flowering trees are a common religious symbol throughout the world. They symbolize a link between the mundane plane on which we live, everlasting life, and the heavens toward which the trees reach. The sacred Norse tree Yggdrasil was planted before the birth of the first man. Its roots are alternately watered by the Fountain of Life and gnawed away by the serpent Nidhogg, which represents all that is bad and negative on the earthplane. Yggdrasil reaches upward through midheaven and eventually reaches the glorified heights of the ultimate gods, the Aesir.

For those who read their history books, the Christian Emperor Charlemagne (though regarded as a great champion of the faith) was one of the most evil men the world has ever spawned. After killing his own brother and thus gaining the throne, he killed or transported literally millions of pagans who refused to bow down to the new cult of Christianity. At first the pagans fought for every inch of their land; but their resistance was smashed by Charlemagne when he uprooted the sacred tree Irminsul at the most holy site of Ekternsteine in 782 CE, on the same day on which he executed 4,500 or more Saxons.

The most famous Christian flowering tree stands at Glastonbury in England, where, it is said, Joseph of Arimathea came after the crucifixion and planted his staff. That staff grew into the Glastonbury Thorn, a tree which flowers only at winter solstice, a tree of a unique variety. There are only two other trees of its type in the world, both scions of the original Glastonbury tree.

In American folklore, the Liberty Tree in Philadelphia represented the colonists' will to live and fight against the oppressions of the English. In Amerindian mythos, the flowering tree with the eagle flying over it again represents the balance between the mundane and the spiritual, and the regenerative process which brings the tree into flower each spring.

Every single culture for which records remain has some legend connected with the flowering tree. The ancient Egyptian legend of Isis and Osiris is only one; it tells how dead Osiris in his casket is caught and held by the flowering tamarisk tree.

The Initiation That Is Not

To become a Witch, you must live in two worlds, on two planes of existence. You must live in this world, the earthplane, and be of it; at the same time you must live in the spirit plane, your home in Sidhe. In order to understand and symbolize the breadth and scope of your awareness, you must have your own Flowering Tree. When you are reborn as a Witch, that rebirth is symbolized by your planting of five trees which you have grown either from seed or from a cutting. It is as well to take at least five cuttings of any tree you wish to propagate and to plant at least five seeds for each tree you expect to raise.

There are certain selections of trees that you can use. Table XII-3 lists these along with some alternate choices. Your initiatory task is to find a magical space in a woodland or a park where you can plant these trees when they are about a year old. You will plant them in a circle at new moon, with the mountain ash at the center and each outer tree eleven feet from the central ash in the direction shown in Table XII-3.

You must visit this sacred grove at least on every summer and winter solstice and every spring and fall equinox, and spend the night in it. Your grove is the place from which you gain your strength. If the grove is damaged or any tree dies, it is

<u>Preferred Tree</u>		<u>Alternate Choice</u>	<u>Circle Position</u>
Mountain Ash (Rowan)	Sorbus	None	Center
Green Apple	Malus	None	East
Acacia Baileyana		Forsythia	South
Damson	Prunus Shropshire	Red Plum	West
White Dogwood	Cornus Florida	Lilac	North

Table XII-3

Your Sacred Grove

considered that the corresponding part of your development has died and needs to be rekindled. If onrushing technology threatens your grove, you must take it deeper into the untrammelled wilderness. You can either transplant your old trees or grow new ones from seed. If you grow new trees from seed, you must go through a new initiation experience and take a new name just before you plant the young trees.

If there is any way you can bring it about, you should obtain legal title to the land on which you plant your trees and make it a perpetual trust, deeding it perhaps to the city in which you live or having a lawyer arrange for it to be given to one of the national institutions set up to hold such lands in perpetuity.

This initiation is the least trammelled by ancient laws and artificiality; yet it is an initiation which will bring more change into your life than any other, if you carry it out conscientiously. As you contemplate the quiet growth of your trees, the cycle of the changing seasons, their glorious rebirth anew each spring, and the symbology of each tree in its appointed place, you will gradually come to understand why this initiation is so sacred and so important. Many people whom we know have become so committed to their grove that they have bought land near it and refuse to leave the area. They are instinctively obeying the ancient law of Witches which decrees that their powers are rooted in their own local area.

Attuning Your Growth to Your Trees

You learned earlier how to raise, use, and control your forces. If you are like most people, you will have used these powers to gain the mundane things you need. The gaining of such things does little toward your spiritual growth, though it fulfills the part of yourself that is rooted in the earth. It gives you food to feed on, if you like. It is the watering of your roots at the Fountain of Life. Hopefully you have not gone the way of the serpent Nidhogg, lest your roots become eroded in negative paths. If you overfeed on the good things of life, your growth will be like that of a plant growing in the dark. You will shoot up suddenly, pale and wan; and will fall over, collapse, and die. The flowering tree that is You must receive the light as well as good sustenance and a good environment to grow in. Then with everything in balance, you can grow and succeed.

You may spend years enduring negative situations while being loaded down with domestic unpleasantness and other problems. When this load is removed, the strength of the trees will come through almost overnight and you will bloom. You may just as quickly gain overnight strength and acceptance in your life, but it is far more

likely that the process will be slower. In fact most Witches do not push the process too quickly; instead they tune themselves to their sacred grove. As their trees grow, so does their understanding and their stature in the community.

When you have planted your trees and have put your energy into helping them develop, then will return this energy a thousandfold to you. Your grove is your piece of serenity in a crazy world. You must keep it secret from everyone except those who can explain its inner meaning to you, can explain perhaps why the circle is 22 feet across and why the trees are planted in the traditional positions.

Summary

Now you should proceed. Wicca is and must remain an experimental faith. In the minds of Witches, to become an expositor of the words of men long dead spells stagnation and lack of faith. May we paraphrase the words of Mohandas Gandhi:

Divine knowledge is not borrowed from books.⁽¹⁾ It must be realized in oneself. Scriptural texts cannot supersede reason. The principal books are doubly distilled: they come from a human prophet and have now been interpreted and translated.

The Bhagavad Gita says:

When thy mind, that may be wavering in the contradictions of many scriptures, shall rest unshaken in divine contemplation, then the goal of Wisdom is thine.

Each day Witches have new cause to wonder at the power of the spirit. Almost every magazine or newspaper we read contains some fresh manifestation of the power. At the same time, the leading articles contain more and more detailed descriptions of man's inhumanity to man. These inhumane acts, the lowering of social standards, and the lack of moral teaching are our gravest concern. Somehow we need an awakening, a breakthrough in social and spiritual progress rather than in technological progress.

We of the Craft see a beginning in this direction. Young people have begun to demonstrate their capacity to throw off the conventional yoke. Many are searching for a new harmonious path; and we believe that Wicca can be that path, provided only that large groups with egotistical leaders are not allowed to form.

The Craft way leads the individual to understand his place in the great scheme; hence he gains acceptance and serenity. Awareness of the power and the ability to use the power to improve the world enables the individual to help others; and from these charitable and unselfish acts, knowledge of the ultimate truth or Godhead is gained. For the sake of your self and for the sake of the world, try the Craft way.

An it harm none, do what you will.

Enjoy the work; then, as Witches say, you will ride the wind.

(1) -----
Even ours.

LECTURE XII QUESTIONNAIRE

Please complete this questionnaire and mail it to the School.

Write an essay of 1,000-plus words⁽¹⁾ on each of the following topics.

- A. What lasting changes have come into your life because of your study of this course?
- B. In what religion, if any, do you belong? Why?
- C. What is God?

There are no formal books assigned to Lecture Guide XII.

We urge you to continue your study of the Craft by forming your own group; because by teaching, you learn. Also, please try to attend our seminars, held twice each year. Through them you will meet others of our religion.

Please note: If your grade for any lecture was C or below, or if dues or loaner books are still owing, no diploma will be issued.

- (1) -----
If you submit less than 1,000 words per topic, you will automatically be failed. The graders are allowed no option on this.

Explanation and Evaluation of Table XII-2

Score for every A : 0
B : 1
C : 2
D : 3

- 0 - 5 You are really a fundamentalist dogmatic Christian who will feel most at home in a church such as the Seventh-Day Adventist or Assembly of God.
- 6 - 10 You are a more relaxed Christian and should find a home among Episcopalians or even Unitarians.
- 11 - 20 At heart you are probably a Muslim or a Jew. Depending on your racial heritage, you belong in a synagogue or a mosque.
- 21 - 30 You are suited to an eastern religion: Hindu, Buddhist, Confucian. We suggest you go to a Buddhist temple to begin your studies.
- 31 - 48 You show all the makings of a Witch!